te. quomodo ēvna nō multe? q; semel oblatus est xp̄s. hoc autē sacrificiū exemplū est illius: idipm̄ semp idipsum': p inde hoc idē est sacrificium. Alioqn dicet qm̄ in mult' locis offert: multi sunt xp̄i: nequaq̄. sed vnus vbiq; xp̄s: et

¶ Idipm. imutabile: ppetuū. s. di. e. quia corp⁹ vt ppetua esset redēptiōis oblatio: q; huic aliud sacrificiū non succedit: vt

sacrificijs legalib⁹ qb⁹ sacrificiū no. testa. successit. q. d. istō nō mutat q; idē ē qō fuit: et iō ipz sp idipm. ¶

tentarum proiecit.

¶ Sacramenti ? res sacramentū sacrificij ecclie ꝓdicit.

Semel xp̄s mortuꝰ ē iustus p iniustis: et scimꝰ et certū habemꝰ: ? spe imobili retinemꝰ. Qz xp̄s resurgēs a mortuis iā nō morit: mors

et quō quotidie imolat.

quo xp̄s sit imolatꝰ semel

gustis: carne ? sanguie victo q; tunc ibi/ spiritual/ intel ligibil figurat visibile' bomi-

Res occultat. quare: quia si videatur. Forsitan horreres. ? manducare timeres. Ut sine subiecto depen-

A FIERY PILLAR OF HEAVENLY TRUTH: SHEWING *The Way to a Blessed Life.*

Composed by way of Catechism, for the *Preservation* of God's People from the spreading Evils and pernicious Inchantments of *Papism*, and other Errours; for the *Detection* of every mans Condition, for the *Consolation* of Afflicted People, and for the Direction of all sorts of People to Life Eternall.

2 Cor. 10. 4, 5. *The weapons of our warfare are not carnall, but mighty through God, to the pulling down of strong holds, &c.*

1 Cor. 1. 27. *God hath chosen the foolish things of the world to confound the wise, &c.*

Omnia dicta tanti existimantur, quantus est ipse qui dixit; & qui legunt non tam considerant quid legant, quam cujus legant, &c. *Salv. contr. Ava.* l. 1.

Sufficiunt nobis hac in parte sanctorum sensus & judicia, &c. *Salvian contra Avarit.*

By ALEXANDER GROSSE, *B.D. Minister of the Gospel, and Pastor of* Bridfoard.

The seventh Edition, very much amended, with an addition of a very usefull Table not formerly Printed.

LONDON,
Printed for *John Bartlet*, and are to be sold at the gilt Cup under St. *Augustines* Gate, 1652.

tū id qđ xp̄s erat i sepulchro. ꝛ ita ꝑm. B. Iz qđs sumat totū xp̄m non tñ eius aīmā vel animalitatem.

e ¶ Sanguinē. p fidem ꝛ charitatez: quasi q̄ est de vnitate eccl'ie quē caro ꝛ sanguis meus significat.

f ¶ Manet. id est per dilectionem adherēt. ꝛ ego p gratiam. id est inhabitantem in eo maneo. de pe. di. j. H. hoc idem versi. resuscitatus.

g UT q̄d. ¶ Uentrē. vñ subaudi tm̄. vl vbi nō pōt hr̄i copia corpis dñi Iz nō ꝓhibet sacr̄alit accipi corpus dñi: ſz q̄ necessitate istāte ei nō obest: si nō accipit ex quo p eum nō stat. cū enim nō accipit manducat spūaliter: sed nō sacramētaliter. ſ. c. proxi.

h HOc ē. Casus. In ꝑma pte dr̄ q̄ sacramētū eccl'ie ꝓstat ex duob⁹ ex visibili elemēto ꝙ specie et inuisibili corpe ꝛ sanguine xp̄i: qđ ꝓbat p similitudinem inductā ex psona xp̄i q̄ ex deo et hoie cōstat. In secūda pte dicit q̄ verā carnē ꝛ verus sanguinē accipimus sub specie panis ꝛ vini. In tertia parte q̄ celeste sacramētū quod est in altari: impropie dicit corpus xp̄i sicut baptismus impropie dicitur fides. In quarta dicit duobus modis accipi corpus christi.

Casus ponit.

mo exigit vt illa duo sint i eo. i. humana ꝛ diuina. naz ꝛ hac similitudine dicit ꝓstare ex ill'. Simil'r ex sacro ꝛ re sacri nihil ꝓstituit: ſz dr̄ cōstare ex illis sacrificium totaliter acceptū. ſ. vt quasi collectiue accipiat: quia ad hoc vt plenū sit sacrificiū: illa duo oportet adesse.

m ¶ Constat. id est deus ꝛ homo extra de here. cū christus.

n ¶ Quam forma. et ita non est panis. arg. j. eo. panis. Arg. ꝓtra. j. e. q̄ manducat.

o ¶ Caro. i. species panis sub qua latet corp⁹ xp̄i ē sacramētū carnis xp̄i.

p ¶ Et sanguis. id est species vini sub qua latet sanguis christi est sacramentum sanguinis xp̄i.

q ¶ Inuisibili. dupliciter quidem mānducatur christus scilicet in sacramento quod boni et mali faciunt tm per fidem cooperantem. et per dilectionem quod bonorum est dunta xat. h. Et nota q̄ in sacramentis due sunt res: corpus xp̄i et vnitas eccl'ie ꝑm q̄ notantur hic duo modi manducandi. sacramentalis et spiritualis.

r ¶ Uisibile. ſ. quondam.

A

FERRY PILLA

OF

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SHEWING

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Compiled by way of Caveat, or Warning,

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Cor. 10. 4, 5. The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, &c.

1 Cor. 1. 22. God hath of the foolish things of this world chosen, &c.

Omnia dubia sunt curiosa, quæ certitudinem non habent; ergo non curiosum est quærere quod certum est. Augustin. de Civ. Dei, lib. 19. cap. 18.

Inquisitum cupio legere, &c. Salv. contr. 4.

Subjicitur nobis hoc in parte fallendi locus de Judicio, &c. Augustin. de Trin. lib. 13.

LONDON,

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A FIERY PILLAR of Heavenly Truth: SHEWING The Way to a blessed Life.

CHAP. I

Question.

WHat is the most needfull and comfortable thing for every man to know?

Ans. To know himself to be the childe of God, *Luk* 10.42. *Ioh.* 17. 3. *Phil.* 3.8. 2 *Cor.* 13.5.

Q. *Why is this knowledge the most needfull and most comfortable?*

A. Because God doth chiefly require it, and our happinesse, dignity, peace & safety doth principally consist in it, *Hos.* 6.6. *Ier.* 9. 23.24. 2 *Pet.* 1.2,3,4.

Q *How may a man attain this knowledge?*

A By the preaching of the Word, 1 *Pet.* 1.23. *Acts* 26.15,16,17,18.

Q *How doth the preaching of the Word work this knowledge in us?*

A By two things:

1 By bringing us to a clear ſight and lively feeling of our miſery by ſin, *Rom.* 7. 7, 9. *Acts* 2. 37.

2 By bringing us to the knowledge of our Redemption out of that Eſtate by Chriſt, *Luke* 3. 3. *Luke* 24. 47.

Q. *Wherein doth our wretchedneſſe conſiſt?*

A. In two things: Firſt, in the loſſe of happineſſe, *Gen.* 3. 17, 23, 24. Secondly, in the gain of miſery, *Pſal.* 14. 3.

Q. *Wherein ſtood that happineſſe, which by ſin we have now loſt?*

A. In being like God in holineſſe and true righteouſneſſe, without corruption, *Gen.* 1. 27. and in being conformable to the Law of God in ſound obedience, without imperfection, *Eccleſ.* 7. 29.

Q. *What is it that maketh our eſtate now ſo miſerable?*

A. Sin, and the curſe due to ſin, *James* 1. 14, 15. *Gal.* 3. 10. *Pſal.* 38. 3, 4.

Q. *Wherein ſtandeth our ſinfulneſſe?*

A. In two things: Firſt, in that we are guilty of *Adams ſin*, becauſe we were in his loynes, *Rom.* 5. 12. Secondly, in that all the powers of our ſouls, and members of our bodies, are now by nature corrupted, *Eph.* 2 1. *Rom.* 6. 19. *Tit.* 1. 8, 15, 16. *Tit.* 3. 3. *Ja.* 3. 15

Q. *How doth this ſinfulneſſe make us miſerable?*

A. Seven wayes. 1. In

1. In *abolishing* Gods image, *Gen.* 3.7. *Gen.* 6.5.

2. In *filling* our whole man with corruption, *Psal.* 5.9. *Rom.* 1.29.

3. In *making* us vassals unto sin and Satan, *Rom.* 7.14. *Eph.* 2.3. 2 *Tim.* 2.26.

4. In *disabling* us to understand the will, and observe the Commandments of the Lord, *John* 1.5. *Eph.* 4.18,19.

5. In *causing* us to lose our right unto, and soverainty over the creatures, *Rom.* 8. 20,21,22. *Tit.* 1.15.

6. In making our persons and actions *unacceptable* unto God, *Pro.* 15.8,9. *Joh.* 9.31.

7. In casting us out of Gods favour, and in making us lyable unto death eternall, *Isa.* 59.1,2,3. *Ier.* 5.25. *Mat.* 25.41.

Q *Cannot man, being in this estate, turn himselfe unto God.*

A No: for,

1. He is altogether *indisposed* unto any good, 2 *Cor.* 3.5. *Ephe.* 2.1. *Mat.* 7.17,18.

2. He is strongly bent and inclined unto what is evil, *Ier.* 17,9. *Rom.* 8.7. *Acts* 7.51.

3. He is a very *enemy* against God, *Col.* 1. 21. *Rom.* 8.7.

4. He hath a *base estimation* of the means appointed to convert him, 1 *Cor.* 1. 23. *Iob* 21. 14,15. *Acts* 17.18. *Psal.* 58.5. *Mat.* 22.5,6.

5. The deceitfull proffers of sin are very *pleasing* to him, *Pro.* 9 17. *Pro.* 10. 23.

6. The *wayes* of God, and they who walke in them seem *base*, and of no account with him, *Job.* 7. 48. *Isa.* 8. 18. 1 *Cor.* 4. 13. *Mal.* 3 13, 14, 15.

Q. *Wherein standeth the cursednesse of man?*

A. In being subject to all the plagues of this life, and of the life to come, *Rom.* 6. 23.

Q. *What are the plagues whereunto he is subject here in this life.*

A. To grievous changes in his estate, loathsome diseases in his body, vile lusts and raigning corruptions in his soule, *Levit.* 26. 15, 16, 17. *Deut.* 28. 16, 17. *Rom.* 1. 25, 26, 27, 28, 29.

Q. *What are the plagues he is subject to in the life to come.*

A. They are endlesse, easlesse and remedilesse torments, *Mark* 9. 45, 46.

Q. *What ought the consideration of this sinfull and cursed estate work in us?*

A. Deep and serious humiliation, with an unceassant care to get forth of the same, *Rom.* 7. 24. *Job.* 42. 6. *Acts* 2. 37.

Chap. II.

Question.

Having shewed me mans misery by sin, tell me now in what order doth God bring man

out

out of what estate, unto glory in Heaven?

A. God proceedeth in the work of mans salvation by six steps.

Q. What are they?

A. 1. Election. 2. Redemption. 3. Vocation. 4. Justification. 5. Sanctification. 6. Glorification.

Q. What is Election?

A. It is the eternall Decree of God, whereby he freely and infallibly appointed, for the glory of his owne name, to bring some men to Everlasting life through Christ, *Eph.* 1.4,5,6.

Q. What did move God to elect some men unto life?

A. Neither fore-seen faith, works, freedome of will, nobleness of birth, nor merit of Christ, but onely the good pleasure of God, *Deut.* 7.7, 8. 2 *Tim.* 1.9. *Eph.* 1.5, 11. *Rom.* 9.11,12,13. *John* 1.13.

Q. By what reasons can you further make it manifest, that God of his own good pleasure doth choose men unto life eternall?

A. Chiefly by these six:

1 Because God is a *free agent*, his Will is independent, *Psal.* 135.4,5,6. *Rom.* 9.21.

2 Because God could *fore-see no good* thing in us, but what himselfe had determined to work, 1 *Cor.* 4.7. *Phil.* 2.13. 1 *Kings* 8. 57,58.

3 Because our Redemption, Vocation, Justification and Sanctification are altogether *free*, *John* 3. 16. *Gal.* 1. 15. 2. *Tim.* 1. 9. *Rom.* 8. 30, 31, 32. 1. *Cor.* 1. 30.

4 Because such as have the *best* naturall endowments, are most commonly *left*, and they who have *least*, are most frequently *elected*, 1 *Cor.* 1. 26, 27, 28. *Mat.* 11. 25, 26.

5. Because the greatest *sinners* are many times *converted*, when others not so notoriously evil continue unregenerat, *Mat.* 21. 28 29, 30, 31, 32. 1 *Tim.* 1. 15. 2 *Chro.* 33. 12, 13.

6 Because man shall have nothing whereof to glory, but ascribe the praise of the whole work of his salvation unto God, 1 *Cor.* 1. 28, 29, 30, 31.

Q. *What are the properties, of Election?*

A They are these three.

1 Election is *eternall*, *Eph.* 1. 4.

2 *Unchangeable*, 2 *Tim.* 2. 19. *Rom.* 8. 38, 39. *Rom.* 11. 2. 29. *John* 10. 28, 29.

3 *Free* and independent, *Rom.* 9. 18. *Isa.* 60. 21.

Q. *What are the signes of Election?*

A First, A *lively feeling* of our effectual vocation, *Rom.* 8. 30. 1 *Pet.* 2. 9. 2 *Thes.* 2, 13, 14.

2 *Newnesse* and purity of heart and life, 2 *Tim.* 2. 19, 20, 21. *John* 3. 3. 1 *John* 3. 2, 3.

3. An *entire love* to Gods Word and people,

ple, 1 *Iohn* 4.16,17. 1 *Iob.* 3.13,14. *Iob.* 8.47

4 A *deadly hatred* from the world, for the unfained love we bear to Christ, *Iohn* 15.19.

5 The *internall testimony* of Gods Spirit, witnessing to our *consciences*, that we are the *children of God*, *Rom.* 8.16. 1 *Iohn* 5.6,7,8. 1 *Iohn* 4.13.

6 A *sanctified peace* of conscience, *Ro.* 5.1,2.

7 A *holy contentednesse*, and heavenly walking with God at all times, & in all estates, *Phil.* 4.11,12. 1 *Pet.* 1.17. *Acts* 24.16.

8 An *earnest looking* for, and longing after the coming of Christ Jesus to judgement, 2 *Pet.* 3.12,13,14. 2 *Tim.* 4.8. *Rev.* 22.20. He that findeth all, or any one of these signs truly wrought in him, may infallibly assure himselfe of his Election.

Q. *Hath not God in his secret Decree rejected some, as well as elected others?*

A Yes: *Revel.* 13.8. *Prov.* 16.4. *Isa.* 41.9. *Mal.* 1.3. *Rom.* 9.18. *Rom.* 11.7. 1 *Thes.* 5.9. 2 *Tim.* 2.10. *Jude* v. 4.

Q. *What is Reprobation?*

A It is the eternall and unchangeable decree of God, not to bestow on some men the grace of Election, *Rom.* 9.11,12,13.

Q. *What is the moving cause hereof?*

A The good pleasure of God, *Mat.* 11.25,26.

Q. What is the finall cause hereof?

A. That Gods absolute power over the Creature might be declared, and his mercy to the Elect commended, *Rom.*9.17,21,22.

Q. Doe you not hereby make God the Author of sin, and unjust in condemning man for sin?

A. No: for,

1 Reprobation goeth before sin, not as a *cause*, but as an *Antecedent*; as the absence of the Sun is an Antecedent, but not a cause of the freezing of the water.

2 God by the decree of Reprobation doth not infuse any evill into man, nor compell man to do any evill, *James* 1.13, 14. but determineth,

First, not to *confer* upon man, and confirm in him that grace which should make him stand, *Deut.*29.4. *Psal.*81.13.

Secondly, to *permit* man of his own accord, to commit sin, *Psal.* 81.12 *Eph.*4.19.

Thirdly, to *limit* him how far he shall goe in such a sin, 2.*Kings* 19.18.

Fourthly, he ordaineth, beyond the nature of sin and the purpose of the sinner, to order and turn it to a good end even the manifestation of his own glory, in the execution of his justice upon the impenitent, and in shewing mercy to his chosen, *Rom.*9.22,23.

Re-

3 Reprobation being an act of Gods absolute *power*, hath no other cause but Gods good *pleasure*, *Rom.* 9. 21. but damnation being act of Gods *justice*, hath sin to be the meritorious cause thereof, *Hosea* 13. 9. *Ezek.* 18. 30.

4 The fall of man in regard of the *liberty* of mans will was *avoydable*, but in regard of the event of the action it was *inevitable*, the Lord having decreed not to stir up the will of man to persist in righteousnes, and to resist Satans temptation, he voluntarily inclined to what was forbidden, *Gen.* 3. 6.

5 Man is not condemned because he *cannot* but sin, in regard of Gods decree of *reprobation*, but because he will do no other then sin, in regard of his owne *inclination*. *Hosea* 13. 9. *Psal.* 81. 10, 11, 12. *Mat.* 23. 37. *Ezek.* 18. 31, 32.

6 Though unregenerate man doth nothing but what God hath in his secret decree appointed, yet he sinneth, because what he doth is in obedience to his own *will* and not to Gods *Commandement*, *Isa.* 10. 5, 9, 7. *Act.* 4. 27, 28.

7 Whom God hath not ordained to *save*, them he hath appointed to leave to themselves, to continue in blindnesse and hardnesse of heart, till the measure of their

sin

sin be filled up, 1 *Pet.* 2. 8. *Isa.* 6. 9. 2 *Cor.* 4. 3. 4.

Q. What are the signs of Reprobation?

A. An infallable sign can very hardly be given, but signs; very probably; there be eight:

1. When God doth either *not bestow* upon men, or else doth take from them the faithfull Ministery of the Word, the ordinary means of their salvation, *Mat.* 10. 5. *Mat.* 23. 37, 38, 39. *Acts.* 13. 46.

2. When God doth *not incline* the heart to be obedient to the outward meanes which he affordeth, 1 *Sam.* 2. 25. *Mat.* 11. 21, 22, 23. 2 *Cor.* 2. 15, 16.

3. When mens hearts are *hardened* by the Ministery of the Word, and other means of life, *Isa.* 6. 9. 10. 2 *Cor.* 2. 15, 16. 1 *Pet.* 2. 7, 8. *Heb.* 13. 2.

4. When God doth send upon men the *Spirit of slumber*, to make them secure and unsensible of the danger of their naturall estate and present condition, *Rom.* 11. 8. *Isa.* 19. 14.

5. When God doth *give men up* to a *reprobate mind*, disabling them to judge aright between things spiritually good and evil, *Rom.* 1. 28. 2 *Pet.* 2. 12. 2 *Cor.* 4. 3.

6. When God doth *give men up* to Satan, to deceivers, or to strong delusions, to

to be seduced, 2 *Cor.* 4. 4. 2 *Thes.* 2. 9, 10, 11, 12. *Micha* 2. 11. 1 *Kings* 22. 20, 21, 22, 23.

7 When men receive not the truth with an unfained *love* to the truth, 2 *Thes.* 2. 10, 12.

8 When men turn Gods *grace into wantonnesse*, presuming to continue sinfull, because God is long suffering and mercifull, *Rom.* 2. 4, 5. *Iude* Epist. v. 4.

Q. Doth not this Doctrine of Election and Reprobation, make men secure and careleſſe?

A. No: for as God hath appointed men to *glory*, so he hath appointed them to *sanctification*, and to the use of all holy means to attain that end, 2 *Thes.* 2. 13, 14. *Ephe.* 1. 4. 2 *Pet.* 1. 10.

Q. Can you shew me yet more cleerly how the three persons in the God head doe proceed in accompliſhing the worke of mans ſalvation?

A. Yes:

1 No man cometh to the *Son*, but from the Father by *Election*, *Iohn* 6. 37, 65. *Iohn* 17. 2, 6, 37.

2 No man cometh to the Father from the bondage of ſin and Satan, but by the Son, through the work of *Redemption* and *Meditation*, *Eph.* 1. 9, 10. *Iohn* 14. 6.

3 No man is united to the Son, but by the holy Ghoſt, working faith and *ſanctification* in them whom the Father did chuſe and

and the Son redeem, 2 *The.* 2 13. 1 *Pet.* 1. 2, 3.

4. The whole worke of man's salvation is from the Father, by the *inchoation* or beginning of the *Decree*: in the *Son*, by the *dispensation* of the meanes: By the holy Ghost for the *consummation* of the meanes *unto faith*, as the instrument to apply them, and *unto obedience* and true holinesse, as the fruit of faith, and way to Heaven, 1 *Pet.* 2. 3, 4.

Q. What Rules can you give me for the better understanding of this deep mystery of Election and Reprobation?

A. The rules requisite to the right understanding hereof, are of five sorts.

Q. What doth the first sort of these rules respect?

A. The foreknowledge of God.

Q. What are the Rules which respect God's foreknowledge?

A. They are seven.

1. That God's foreknowledge is *independent*, and not occasioned by the thing foreseen, because the foreknower stampeth his impression in the things foreknown, but the things foreknown make no impression in the foreknower.

2. God *foreseeth no good thing* in the creatures, nor any inclination unto goodnesse; but what himself from all eternity had ordained to worke in them, both for essence and inclination.

3 Things

3 Things future, are therefore *future* and to come, because God did foreknow and *foreordain* them: his knowledge dependeth not on them, but their comming to passe dependeth upon his decree.

4 God's foreknowledge is not the *cause* of that which God hath decreed to permit (*to wit*, sin) but of that onely which God hath decreed to *work*, that is the creatures, their qualities, motions and actions.

5 God's foreknowledge is not *speculative*, but practicall, not declaring things to come, as he seeth them in their causes: but effecting whatsoever he will have done be it good or evil, either by a powerfull working, or by a voluntary permission, and wise ordering of it, to the end whereto he did appoint it.

6 Whatsoever God *foreknows*, that he willeth, because nothing can come to passe which he willeth not; the Lord by himself or by others, doing whatsoever is good, but suffering others to do that which is evill.

7 God's foreknowledge of his Elect is not a *naked* knowledge, but a knowlge joyned with a *loving affection*, and benevolous purpose in God to appoint and bring them to eternall life, out of his own singular love.

Q. *What doth the second sort of rules respect?*

A. The will of God.

Q. *What are the rules that respect the will of God?*

A. They are nine:

1. You must not conceive any thing to be *before* the will, counsell, purpose and decree of God; because these be eternall, and no man may look beyond eternity for a reason of any thing.

2. God primarily willeth *himselfe* as the chief good. Secondarily, the *Creatures*, as they doe more or less bear his Image. Thirdly, he willeth *sin*, not immediately or simply for it selfe, for so he hateth the very being of it; but he willeth the permission and disposition of sin, as it may be reduced by his goodnesse and wisedome, to his own glory, and the goodnesse of the creature.

Aug. in Enchirid c. 11. Greg. Mor. lib. 18. c. 17.

3. Whatsoever God doth will in his secret will, that he bringeth to passe; because he effecteth it in himself by a secret and unchangeable decree; and out of himself by two uncontrolable means, the dispensation of his Son, and consummation of his Spirit.

4. We must not confound the secret with

with the revealed will of God; the decree of Predestination, with the precepts of faith and repentance.

5 Gods revealed *will* sheweth what ought to be performed by us, not that God hath in his secret *will* decreed we either can, or shall be enabled to perform the same.

6 Gods *will* is the reason why two men equally miserable, are made to differ one from another, and not the foresight of our wils, receiving or rejecting grace proposed.

7 The *will* of God is most free, and most simple, and therefore there are neither two nor more, nor contrary wils of God, but the *will* of God is most simply one.

8 There are divers distinctions of the *will* of God, but such as are rather nominal then reall.

9 The things which are done against the revealed will of God, or the will of his precept, are not done without, or beside his secret will, which is properly the will of God; nothing being done, *God* nilling or unwilling.

Q. *What doth the third sort of rules espect?*

A. The decree of God.

Q. *What are the rules respecting Gods decree?*

A. They are fourteen.

1. The

1 The decree of God is most wise, most free, absolute, inconditionall, eternall; going before all second causes.

2 Though all things come to passe necessarily, according to the decree of God, yet is his decree the cause of no sin, the Decree inferring no necessity of *constraint*, but of *immutability*.

3 The decree of God takes away neither liberty from the reasonable creatures, or contingency from second causes.

4 God's decree of Election or Reprobation must not be grounded upon any thing in man, but altogether upon the free will and good pleasure of God.

5 We must carefully put a difference between the *Decree* of Election and Reprobation, and the *execution*; because the decree is *eternall* and before sin, the execution of the decree is *temporall*, and after sin, the decree respecteth man in generall, as he is a creature capable either of glory or ignominy, the execution looketh on man as he is in sin.

6 We must take heed that we neither confound the decree with the execution of the decree, nor the *meanes* of salvation or damnation, with the *causes* of Election or Reprobation: You may not make Christ and faith the causes of Election, because they,

they be means of ſalvation; you muſt not take incredulity and ſin to be the cauſe of Reprobation; becauſe ſin doth not go before, but follow after Reprobation.

7 We muſt diſtinguiſh between the Decree of *Non-election*, or Reprobation, and the decree of *deſtination* unto puniſhment, or preparation to puniſhment, which is uſually called Predamnation; becauſe the former dependeth ſolely upon the good *pleaſure* of God the other is an act of Gods *juſtice*; the one floweth from God, as he is a God of *abſolute power*: the other floweth from God, as he is a God of *Juſtice*: the one reſpecteth man, as he is a reaſonable creature, *mutable*, the other as he is *fallen* into ſin.

8 Wee muſt carefully apply a right *object* to each ſeverall *act*, which we conceive to be in Gods decree: Thus we muſt apply *eternall Election* and Reprobation to the attribute of *power*, dominion and good pleaſure of God. We muſt apply actual and *temporall Election*, which reſpecteth man in ſin to the attribute of *mercy* in God: the *deſtination* of men not elected unto puniſhment muſt be referred to the attribute of *juſtice*.

9 The proper object of eternall Election and Reprobation, or Preterition, is the

the *reasonable creature*, capable of glory or ignominy; as we may see in the election and preterition of Angels, who were not in the masse of sin, and in the election of Christ, as man, in whom there was no sin.

10 The decree of election and Reprobation is an imanent act in God alone, as in the *Subject*: from God alone, as from the *Cause*; but damnation is neither *originally* from God, nor *subjectively* in God, but is a *transient effect* of his Justice.

11 Mans *salvation* in the order of Gods decree and councel goeth before the *means*, because every wise Agent resolveth first of the end, and then of the means.

12 As God ordaineth the *end*, so also he appointeth most apt, convenient and powerfull meanes to accomplish that end; his decree of Election and Reprobation, being as immutable as himself.

13 God being a most wise Agent, propoundeth unto himselfe the manifestation of his own glory, as a most certain and infallible end, appointing and making all things to serve thereunto.

14 There neither is, nor can be any impulsive cause of the decree of God, besides the free will and good pleasure of God.

Q. What doth the fourth sort of rules respect?

A. That

A That manner of the three persons working in the work of mans salvation:

Q What are the Rules respecting the working of the three Persons?

A They are these:

1 Election being an originall work, is attributed to the first Person, and the Sons Dispensation is according to the Fathers Election.

2 The Father made *choyce* of certaine people unto eternal life, as his Inheritance; the Son *purchased* what the Father had chosen; and the holy Ghost working from the Father and the Son, doth *take possession*, and expelleth sin and Satan.

3 Man is elected in Christ, as the head of the *Elect*, but not at the Head or Foundation of the Fathers *Election*: for so the Father should begin from the Son, who alone worketh from himself by the Son.

4 Christ is the Elect of the Father therefore not the head of the Fathers Election; the *dilection* of the Father causeth the *donation* of the Son.

5 Christ is chosen, 1. as head, not to his Father, but over his Members, and so he is the first of the Elect in order, and we are chosen in him. 2. He is chosen as a *Fountaine* of grace, not to his Father, but from

from his Father to us, as a Mediator and meanes for our good, and ſo he becometh our ſervant.

Q What doth the fift ſort of Rules concerne?

A Sin.

Q What are the Rules which in this behalfe reſpect ſin?

A They are theſe:

I. We muſt diſtinguiſh between a thing brought to paſſe, as an *effect* flowing from ſomething as the cauſe thereof, (as the freezing of the water followeth the coldneſſe of the *Ayre*, as an effect of it) and betweene that which is a *conſequent*, comming after ſomething as it is an antecedent, as the freezing of the water is a conſequent but not an effect of the abſence of the *Sun*. So ſin is a *conſequent* of reprobation, not an effect; becauſe God by not electing man, doth not infuſe any evil into man, nor take away any good thing from man which he had, but doth thereby decree not to confirm in him that good which ſhould make him ſtand.

II. The *cauſality* of the action, with the effectuall concurrence, and immediate influence into the ſame, as alſo the direction and determination of it, muſt be referred unto God: but the *ſin*, diſorder or deficiency

ency of the action, must be referred unto man, as the author; and rest in man, as in the subject.

III. The action, as it proceedeth from an *evill will*, and looketh to an *evill end*, so it commeth from man; but as it is ordered by God to a *good end*, so it cometh from him.

IV. Look on the *Decree* of God, and you shall see that that is an immanent act *residing* in God, working nothing, *infusing* no corruption into the creature, not at all *inforcing* the creature to do any evill, but *leaving* the creature to himself, the creature doth of it's own accord decline from the rule of righteousnesse prescibed, from the estate of holinesse, in which it was created: God left man in a good estate, made him the free beginner of his own work.

V. Look on Gods *providence*, and there you shal see Gods efficiency *in* and *about*, but not of sin. You shall see his efficiency in sin.

1 In *fore-knowing* and fore-appointing it, *Gen.* 50. 20. for whatsoever is, is either *against* the will of God, and then he can not be *omnipotent*; or besides the will of God, and then he cannot be *omniprovident*, *omnidisponent*; or else it must be with the will of God; for who hath resisted his will?

will? *Rom.* 9.19. Sin is againſt the Rule of Righteouſneſſe, which God hath preſcribed, but not againſt the ſecret will of God, which cannot be reſiſted.

2 Here you ſhall ſee the Efficiency of God, in ſuſtaining the nature of the ſinner, for in him we live, move, and have our being, *Acts* 17.28.

3 In the *permiſſion* of the ſin, *Acts* 14.16.

4 In the *deſertion* of the ſinner, *Iſa.* 5.5,6.

5 In the *tradition* and delivering up of ſinners to ſatan and vile affection, as an act of juſtice, a puniſhment for their former impieties, *Rom.* 1.24.

6 In the limitation of them in their prophane enterprizes, *Iſa.* 8.10.

7 In giving leave to wicked Inſtruments to incite and ſtir up others to evill, 1 *Kings* 22.22.

VI. Look on *ſin*, and you ſhall ſee it is from evill *defectively*: ſin hath properly no efficient, but a deficient cauſe. For ſinne is not properly an action, but a defect and obliquity, or errour in the action: Sin hath no poſitive being, but is a privation evilly effecting the ſubject wherein it is: Sin is from a good cauſe *permiſſively*, diſpoſitively: Sinne is that which is good

A malo Defective.

A bono permiſſive.

In bono subjective. *Ad bonum reductive.* good *Subjectively*, the action is good, the obliquity of the action is evil: Sin is to good *Reductively*: God the chiefeſt good, would never have permitted ſin, had he not known how to make a good uſe thereof.

VII. The work of God about ſin is conſiderable in the inchoation, progreſſe and conſummation of ſin. In the *Inchoation* by *prohibition* and permiſſion: by *prohibition*, if there had been no prohibition, there had been no ſin, where is no law, is no ſin: by *permiſſion*, if God would not have permitted it, it could not have been.

In the *progreſſe* of ſin, Gods work is ſeen in the *direction* and limitation of it, for the time when, continuance how long, and meaſure how much.

In the end or *conſummation* of ſin, the work of God is ſeen, in ſhewing his mercy in forgiving ſome, and his juſtice in puniſhing others.

CHAP. III.

Queſtion.

WHat is the ſecond ſtep by which God proceedeth in the work of mans ſalvation?

A Redemption, *Eph.* 1. 7.

Q What are we to conſider concerning man's Redemption?

A Six things.

1 Who wrought it.
2 Wherein it consisteth.
3 How it is made known unto us.
4 How it is imbraced & received by us.
5 For what end we are redeemed.
6 What benefits we must see hereof in in our selves-

Q. *By whom was our Redemtion wrought?*

A Onely by Christ, *Gal.* 4. 5. 1 *Cor.* 1. 30. *Acts* 4. 12.

Q. *What is Christ?*

A He is the Son of God by *eternall generation*, according to his God-head, and by grace of *personall union*, according to his manhood, *Psal.* 2. 7. *Luke* 1. 35.

Q. *How is Christ distinguished from the Father?*

A Two wayes:

1 According to his *person*, as he is the Son of God, the second person in the Trinity, 1 *John* 5. 7.

2 According to his *Office*, as he is Mediator, both God and man, *John* 17. 5.

Q. *How is Christ said to be both equall and inferiour to the Father.*

A He is equall according to his *divine nature*, but inferiour according to his *Office* of Mediatorship, *Phil.* 2. 6. *John* 10. 29, 30. *John* 14. 28.

Q. *How*

Q *How is Christ distinguished in himselfe?*

A By his person, by his natures, by his properties, by his actions: His person is but *one*; his natures, properties and actions are *double*, divine and humane, *Mat.* 1. 23. *Iohn* 1. 14. *Mat.* 23. 37. *Iohn* 2. 19.

Q *Did he worke our Redeption by one nature, or else by both?*

A By both his natures, 1 *Cor.* 2. 8.

Q *Whence doth it appear, that Christ is our Redeemer & Mediator, according to both natures?*

A 1 He did assume our flesh, that so being God and man, he might be a fit person to performe the office of a Redeemer, to reconcile both God and man together, 1 *Tim.* 2. 5.

2 He was *man*, to suffer for man, and he was *God*, to make his suffering of an infinite value, a compleat satisfaction for mans Redemption, *Heb.* 2. 14, 15, 17.

3 Christ so performed the office of a Mediator, according to both natures, that there was a *communion* in the work, but a *distinction* of the nature and manner of the work, in the natures working: Christ *suffered* in his humane nature, but *sustained* and overcame the things which he suffered by the power of his Divine nature; He *satisfied* in the humane nature, but the worth,

dignity, efficacy and application of the *ſatisfaction*, *proceeded* from his divine Nature, *Heb.*9.14.*Heb.*5.5.*Acts*, 20.28.

Q *How could the ſhort ſufferings of Chriſt ſatisfie the infinite Juſtice of God, and purchaſe his everlaſting favour?*

A The infinite merit of Chriſts paſſion ariſeth from his infinite *God-head*; mans ſin, though in it ſelf finite, yet became infinite, by being committed againſt an infinite Juſtice: So Chriſts ſufferings, though finite in regard of time, yet became infinite by divine merit, *Acts* 20. 28.

Q *But how doth this work of Redemption belong to the divine nature, ſeeing the divine nature could not ſuffer, becauſe it was immutable, nor dye becauſe it was immortall?*

A In regard of *perſonall union*, the divine nature manifeſting it ſelfe in the fleſh, and the humane nature being made one by perſonall union with the divine, whatſoever is done to either of the natures, is taken as done unto them both, *Iohn* 1.14.*Phil.*2.7,8.

Q *How manifold is the Office of Chriſt the Mediator?*

A Threefold: as a *Prophet* he teacheth, as a *Prieſt* he ſanctifieth, as a *King* he governeth: as a Prophet he *explaineth*, as a Prieſt he *obtaineth*, as a King he *applyeth* ſalvation

vation to his people, *Acts* 3. 22. *Heb.* 10. 10, 14. *Eph.* 5. 25, 26, 27. *Isa.* 9. 6, 7.

Q. *Shew me yet more fully what he doth as a Prophet?*

A He *sheweth* us our misery by sin, and happinesse by grace, *John* 1. 9, 18. *Mat.* 17. 5.

Q. *How doth he doe this?*

A Outwardly, by the preaching of the Law and Gospel; and *inwardly*, by enlightning the understanding, *Mat.* 4. 17. *Isa.* 61. 1. *Eph.* 4. 11. *John* 5. 25. 1 *John* 2. 27.

Q. *What doth he as a Priest?*

A He *redeemeth* us from evill, and purchaseth for us Gods grace and favour, *Heb.* 2. 17. *Psal.* 110. 4. 1 *Pet.* 2. 24.

Q. *How doth he doe this?*

A 1 By keeping the Law, *Rom.* 8. 3, 4, 34.

2 By *offering* himselfe a Sacrifice to God, *Eph.* 5. 2.

3 By *making* intercession for us, *Heb.* 7. 25, 26, 27. *John* 17. 9.

Q. *How doth he make intercession for us?*

A By *presenting* himselfe to God the Father as our Mediator and Redeemer, *Heb.* 9. 24. 1 *John* 2. 1.

2 By *promising* obedience and thankfulnesse on our behalf, *John* 17. 6, 25, 26.

3 By *praying* for us, *John* 17. 9.

Q. *What doth he doe as a King?*

A He doth *rule* and defend his Kingdom and redeemed people from all evill, and doth *continue* them in the grace and favour of God for ever, *Psal.* 2. 6, 8, 9. *Luke* 1. 32. *John* 10. 28. *Mat.* 28. 20. *Heb.* 12. 28.

Q How doth he doe this?

A 1 By *getting* victory over his and our enemies, 1 *Cor.* 15. 54, 55. *Col.* 2. 15. *Heb.* 2. 14. *Hos.* 13. 14.

2 By *calling* and gathering together the people of his Kingdom, and taking possession in their hearts, *John* 17. 11, 12. *John* 10. 16. *Eph.* 4. 11. *Eph.* 3. 17.

3 By *prescribing* to them Laws of obeying and beleeving, *Mat.* 17. 5. *Acts.* 17. 31. *Isa.* 11. 2, 3, 4.

4 By *moving* their Hearts inwardly through the feeling of Gods present favour, and hope of future Glory, to beleeve and obey, *Rom.* 8. 14. *Mat.* 3. 11. 2 *Cor.* 7. 4, 5. 2 *Cor.* 5. 20.

5 By *bestowing* on them all thengs needfull to Salvation, *Ps.* 45. 13, 14. *Eph.* 4. 11, 12.

6 By *restraining* and punishing the enemies wch rise against them, 1 *Cor.* 15. 24, 25.

Q You said but even now, that Christs sufferings, in regard of his God head, were of an infinite value; did he therefore in the intention of God his Father, dye for, and redeem all men, as the Papists and there adherents teach?

A He

A He redeemed men of all *nations*, and of all conditions, but not all particular *persons*, *Rev.* 5.9. *Rom.* 8.33,34. *John* 17.19,20. *John* 10.15. *Eph.* 5.23.

Q. How do you further make the truth hereof apparent?

A By divers things:

1 The Father did not *chuse* all, therefore neither did the Son dye for, and *redeem* all; for the work of the Son in Redemption, doth not exceed the work of the Father in Election, because he worketh from the Father, *John* 17.2,4. *John* 15.15. *John* 12.49,50.

2 The Spirit doth not *sanctifie* all, therefore neither did the Son *redeem* all; for the work of the Spirit in Sanctification, cometh not short of the work of the Father in Election, nor of the Son in Redemption; because he worketh from the Father and the Son, taking possession of what the Father did chuse, and the Son purchase, sactifying whom the Son did redeem, *John* 14.26. *John* 15.26. *John* 16.7,13,14,15. 1. *Pet.* 1.2.

3 The *love* of God and Christ, which was the moving cause of his death, doth not *extend* to all, neither was his death intended for all, *John* 3.16. *John* 13.1. *Rom.* 9.13.

4 Christ did not *rise* again for all, therefore neither did he *dye* for all, *Rom.* 4. 25. 1 *Cor.* 15.20.

5 Christ doth not *pray* for all; therefore neither did he dye for, & *redeem* all, *Iob.*17.9.

6 The death, resurrection and intercession of Christ are *inseparable*, make him a *compleat* Redeemer, and are *peculiar* to Gods chosen people, *Rom.*8.33,34.

7 Christ doth not inwardly *instruct* al as a Prophet, *Mat.* 13.13. nor spiritually *rule* in the hearts of all, as a King, *Rom.* 16. 20. therfore neither did he *dye* for al, as a Priest, for the offices of Christ are of equal extent.

8 For whom Christ *dyed*, to them are *given* the Spirit, Faith, Hope, Love, and every other saving grace, *Rom.*8.31,32. but this all men have not, 2 *Thes.*3.2.

9 Had Christ laid down his life a ransome for all men, then the justice of God being once *satisfied*, a second punishment could not without injustice be *inflicted*. *Mat.*20.28. *Isa.*35.11,12.

Q. *Wherein standeth this Redemption thus wrought by Christ?*

A. In three things.

I. In *satisfying* Gods justice by suffering the full punishment of sin, *Mark* 10.45. *Isa.*53.5.

II. In *fulfilling* Gods Law, by obeying perfectly, *Mat.*5.17. *Rom.* 10.4

III. In *delivering* us from the power of sin

ſin, and curſe due to the ſame, by applying unto us the benefits of his active and paſſive obedience, *Rom.* 8.2,3. 2 *Cor.* 5.15.

Q. *Why muſt this puniſhment be ſuffered by Chriſt?*

A Becauſe otherwiſe there is no *eſcaping* of eternall death, *Heb.* 9. 22.

Q. *Why muſt the Law be fulfilled by Chriſt?*

A Becauſe otherwiſe there is no *enjoying* of eternall life, *Rom.* 5.18.19.

Q. *Why muſt the benefits of Chriſts active and paſſive obedience be applied?*

A Becauſe otherwiſe our ſin is not *deſtroyed*, our imperfections are not *covered*, our perſons and actions are not *accepted*, neither is the wrath of God againſt us *appeaſed*, *Phil.* 3.8,9,10. *Rom.* 8.8,9. *Ro.* 7. 5. *Rom.* 6.22,23.

Q. *How is the myſtery of our Redemption made known unto us?*

A By the preaching of the Goſpel, *Luke* 24.25,26. *Acts* 10.43.

Q. *How is this Redemption received and embraced by us?*

A Onely by Faith, *Iohn* 3.16.

Q. *For what end did Chriſt redeem us?*

A To ſerve God alwayes in true holineſſe, *Luke* 1.74,75. *Tit.* 2.14.

Q. *What benefits of our Redemption muſt we ſee in our ſelves?*

A Theſe ſeven: I. Free-

I. *Freedome* from the bondage of Satan, *Heb.* 2.14. 1 *John* 3.8,9.

II. A *death* of sin, *Rom.* 6.5,6.

III. *Newnes* of life, 1 *Cor.* 5 7,8. *Re.* 5.9,10

IV. *Reconciliation* with God, *Rom.* 5.1. *Col.* 1.20. *Eph.* 2.13.

V. An holy *agreement* between our hearts and Gods Cõmandments, 1 *Joh.* 5.3.

VI. An heavenly *peace* in our consciences, 1 *John* 3.21. *Rom.* 5.5.

VII. An holy *triumph* over the fear of death, 1 *Cor.* 15.57.

Chap. IV.

Q. *What is the third step by which God doth proceed in the work of mans salvation?*

A Vocation. Q. *What is Vocation?*

A It is a holy and gracious work of God, by his Word and Spirit calling men sinful and subject to damnation, out of their natural and corrupt estate, to beleeve in Christ and to lead a new life, *Acts* 26.18.

Q. *What are the parts of Vocation?*

A They are two: 1. The offering: 2. The receiving of Christ, *John* 1. 11,12.

Q. *What is the offering of Christ to us in our Vocation?*

A The propoſing of Christ as the onely necessary and sufficient means of salvation 1 *Cor.* 1. 23,24. *Heb.* 7. 25. *Acts* 4.12.

Q. *What*

Q. *What is the receiving of Christ?*

A The joyning of Christ unto man, and of man unto Christ, *Iohn* 6.56. *Eph.* 5.23.

Q. *How doth God call men to this new estate?*

A By the ministery of the *Word* as the outward, by the working of the *Spirit* as the inward means, *Acts* 10.44. *Acts* 16.14. *Acts* 9.15. *Eph* 1.17. 1 *Cor.* 3.6.

Q. *From what doth God call them?*

A From the bandage of Satan, & service of all sin, *Col.* 1.12,13. *Tit.* 3.3,4. *Mat.* 9.13.

Q. *Wherevnto doth he call them?*

A Unto true holinesse, 1 *Thes.* 4.7.

Q. *VVhy doth he thus call them?*

A I. That they may have *union* and communion whith Christ Jesus, 1 *Cor.* 1.9.

II. That they may *love*, fear and honour God in Christ, *Ier.* 32.39,40.

III. That they may *make sure* their election unto themselves, 2 *Pet.* 1.10.

IV. That they may be *fit* to inherit eternall glory, 2 *Pet* 1.3. *Rev.* 21.27.

Q. *Who are they that be thus called?*

A By the outward Ministery of the Word *good and bad* are called, *Mat.* 20.16. *Mat.* 13.47, 48. but by the inward working of the Spirit, the *chosen* onely are called, *Rom.* 8.30. *Acts* 13.48.

Q. *What are the properties of Vocation?*

A. They are five: I. Id-

I. It is *free*, *Iob.*3.8. *Rom.*8.28. *Isa.* 44.6,7.

II. It is *holy*, 2 *Tim.*1.9,

III. It is *irresistable*, *Iob.*6.37. *Iob.*10 16. *Isa.* 55.10,11.12,13. *Ezek.*36.25,26.

IV. It is *peculiar* to the chosen, *Acts* 13.48

V. It is *unchangeable*, *Rom.*11.29. *Ier.*32.40

Q How may a man know that he is effectually called?

A By nine signs accompanying it.

Q What be they?

A I. True *illumination*, whereby a man is able to see his own wretchednesse by sin, and also to behold the riches of God's mercy in Christ towards his own soul, 1 *Pet.*2.9.

II. A thorough *detestation* of that sin which hath formerly been most pleasing to him, *Hos.*14 8. *Isa.*30.21,22. *Luke.*19 8,9.

III. A *loathing* of evil, and delighting in holy company, 2*Cor.*6.17,18. *Psal.*119.115 *Psal.*26.4,5. *Psal.*16.3.

IV. A competent measure of *grace* besitting that calling, with a holy care to walk as beseemeth the same, *Eph.*4.1.1 *Thes.*2.12.

V. A singular *readinesse* to performe all the Lords Commandements, *Gal.*1.15,16. *Cant.*1.4. *Psal.*119.32.

VI. A carefull *endeavour* to have peace with all men, so much as may be; but especially

pecially with Gods people, *Rom.*12.18.*Col.* 3.15.1*Cor.*7.15.1 *Pet.*3.8,9.

VII. A hearty *cleaving* unto God, and making a good profeſſion of Gods truth in all eſtates, 1 *Tim.*6.11.*Luke* 9.23,26.

VIII. A high *eſtimation* of this calling, and of the means by which a man is called, *Phil.*3.14.*Pſal.*119.22.

IX. A comfortable *experience* of Gods diſpoſing and ordering all things to work for the beſt unto him, *Rom.*8.28.*Gen.*41.52 *Gen.*50.20.

Q. What fruits doth this doctrine of mans Miſery, Remption and Vocation, bring forth in them whom God doth ordain to eternall life?

A. It doth work 10. ſeveral graces in them

Q. What is the firſt?

A. A cleer *ſight* of our wofull and loathſome eſtate by nature, *Prov.*30.1,2.*Jer.*31.18.*Rom.*7.9.

Q. What is the ſecond.

A. A true *ſence* of our miſery by ſin, *Pſal.* 38.4.*Rom.*7.24.

Q. What is the third.

A. Contrition and brokenneſſe of heart, 2*Cor.*7.10.*Pſal.*51.17.*Luke* 7.38.

Q. What is the fourth?

A. A thorough *deteſtation* of ſin, *Pſal.*119. 121.*Hoſ.*14.8.

Q. What is the fift? A. An

A An earneſt *deſire* of the pardon of ſin, *Pſal.* 51. 9.

Q What is the ſixt?

A A holy *conſultation* what to do to get forth of this ſinfull eſtate, *Acts* 16, 29, 30.

Q What is the ſeventh?

A A humble and free *confeſſion* of all ſin, *Pſal.* 32. 5. *Pſ.* 139. 23. *Luke* 15. 18, 19. *Pſ.* 51. 3.

Q What is the eighth?

A An unfained forſaking of all ſin, to enjoy the grace of the Spirit, and favour of God, *Mat.* 13, 44. *Iſa.* 30. 22. *Pſal.* 66. 18.

Q What is the ninth?

A A ſound *application* of Chriſt and his promiſes to our owne ſouls, truſting in Chriſt, and caſting our ſelves wholly upon him for pardon and ſalvation, *Iohn* 20. 28. *Phil.* 3, 12, 13.

Q What is the tenth?

A An *high valuing* of Chriſt, ſtrong and fervent love to Chriſt, and an holy reliſhing of more ſweetneſſe in the Goſpel, than in any thing in the world, cõſecrating our ſelves to Chriſt in holineſſe & true righteouſneſſe to ſerve him, *Lu.* 7. 47. *Pſ.* 4. 6, 7. *Ier.* 15. 16. *Pſ.* 119. 103. *Rom.* 10. 15. *Rom.* 12. 1, 2.

CHAP. V.

Q WHat is the fourth ſtep by which God proceedeth in the work of mans ſalvation?

A Juſtification. *Q What*

Q. *What is Justification?*

A It is a gracious action of God, whereby he *imputeth* the righteousnesse of Christ to all true Beleevers, and for the merit of Christ freely *absolveth* them from all their sins, and *reputeth* them just unto life, *Rom.* 3. 22, 24. 2 *Cor.* 5. 21. *Psal.* 32. 1, 2.

Q. *How manifold is Justification?*

A Two fold: Legall, *Rom.* 2. 13. Evangelicall, *Rom.* 5. 18.

Q. *What is the matter of our Justification?*

A Christs active and passive obedience, together with his originall righteousnesse, *Gal.* 3. 10. *Rom.* 5. 19.

Q. *How is Christs originall righteousnesse a part of his satisfaction, and our justification?*

A I. Christs originall *righteousnesse* answers our originall *sin*.

II. The Law requires not onely *actuall* obedience, but also *originall* and full conformity.

III. Whole Christ is ours, and whatsoever he was made, whatsoever he did or was, that he was made, that he did and was for us, *Isa.* 9. 6. 1 *Cor.* 1. 30.

Q. *Is the active obedience of Christ necessary to our justification, as well as his passive.*

A Yes: For,

I. As Christs passive obedience was necessary

ceſſary for the *expiation* of our ſin, ſo his active obedience is neceſſary for the *obtaining* of life eternall.

II. As the Law bindeth to *puniſhment* threatning death to them that tranſgreſſe it, *Deut.* 27. 26. So it bindeth to *obedience*, promiſing life to them that keep it, *Levit.* 18.5. *Luke* 10.28.

III. As Chriſts paſſive obedience anſwers mans *guilt* of ſin, and damnation: ſo his active obedience anſwers mans *want* of righteouſneſſe, *Rom.*3.22.

Q. *What are the parts of Juſtification?*

A Two:

I. The *Imputation* of Chriſts righteouſneſſe, whereby the Beleever hath his ſin covered, and is accepted as juſt in the ſight of God, *Phil.*3,8,9,10.

II. *Remiſſion* of ſin, whereby the Beleever is freed from the guilt and puniſhment of ſin, *Col.*1.21,22. 1 *Pet.*2.24.

Q. *What is the moving cauſe of mans Juſtification?*

A The *inward* moving cauſe is Gods *mercy*, *Rom.*3.24. the *outward* moving cauſe is the *merit* and efficacy of Chriſts active and paſſive obedience, 1 *Ioh.* 1.7.2 *Cor.*5. 18,19.

Q. *What is the formall cauſe?*

A The *imputation* of Chriſts righteouſneſs, 2 *Cor.*5.21.1 *Cor.*1.30. *Ier.* 23.5. Q. *Wh-*

Q *What is the instrumentall cause of our Justification?*

A A lively faith, laying hold on the Righteousnesse of Christ, *Rom.* 3.28.

Q *Doth Faith alone justifie us?*

A Faith is alone in the *act* of justifying; but not alone in the *heart* and life of the justified person, *Rom.* 3.28. *Iames* 2.17. *Eph.* 2.8,9,10. *Gal.* 5.6.

Q *What is Faith.*

A It is a holy and stedfast resting of the heart upon God in Christ, as the onely and al-sufficient Author of salvation and life eternal, *Isa.* 10.20. *Psal.* 37.3,4,5. *Rom.* 10.11. 2 *Cor.* 3.4. 2 *Cor.* 5.6,7,8. *Deut.* 30.20.

Q *What is the nature of Faith in generall?*

A To cleave unto the Lord, and to cast our selves, and our burthen upon him in all estates, *Iosh.* 23.8. *Acts* 11.23. 1 *Cor.* 6.17. *Psal.* 55.22. *Psal.* 62.8. 1 Pet. 5.7.

Q *What doth the nature of Faith more particularly comprehend under it?*

B I. *Knowledge* of that which God hath proposed to be beleeved, 1 *Iohn* 4.16. *Iob.* 10.38. *Iohn* 17.3.

II. *Assent* to the proffer of grace, *Ioh.* 3.33.

III. A pious *affection* towards God, whence ariseth a high estimation of the promise of life, and a base account of all things in comparison

incõparison of the love of God in Christ, *Deut.*4.4 *Deut.*11.22.*Cant.*1.2.*Psal.*63.3.

IV. An earnest desire after the happinesse revealed in the Gospel,*Isa.*55. 1. *Gal.* 5.5. *Luke* 2.25.

V. A *resting* upon God in Christ,for the obtaining of that good wch he hath proposed to us in his Word,*Ier.*17.7. *Io.*6. 68.

VI. An *election*,chusing and apprehending of the promise of life inChrist,so making it our owne, *John* 1. 12.

Q *Wherein standeth the essence and perfection of faith?*

A In our election, apprehending and singling out Christ unto our selves, as the onely sufficient and fit meanes to bring us to life,*Cant.*2.16.*Iob.*20.28.*Psal.*119.30,31.

Q *Whereupon is faith builded?*

A Upon the sacret Scriptures alone, whose Author is God, 2 *Pet.*1.19,20.*Rom.* 3.4. 1 *Cor.*2.5.

Q *Whence is it that the act of beleeving springeth?*

A From the internall opperation and perswasion of the holy Spirit, as the proper cause of it, 1 *Cor.*12. 3, 11.

Q *What is the outward and ordinary meanes by which faith is wrought?*

A By the faithfull preaching of Gods word,

word, *Rom.* 10.14, 15, 17. *Eph.* 1.13. 1 *Cor* 1.21. *Ier.* 3.15. *Acts* 13.42,48. *Isa.* 57.19.

Q. *What is the object of faith?*

A Christ as Redeemer is the *mediate* object of faith, and God is the *ultimate*, for we beleeve in God through Christ, *Rom.* 6.11. 2 *Cor.* 3.4. 1 *Pet.* 1.21.

Q. *Whereunto doth faith carry the heart of the Beleever to seek true comfort?*

A To the *merit* of Christ, and to the *promises* and *providence* of God, *John* 14.1, 2. 2 *Tim.* 1.12, *Rom.* 4.21. *Heb.* 11.13.

Q. *What is the subject or seat of Faith?*

A The heart and will of the regenerate, *Rom.* 10.10.

Q. *Whence doth it appear that the will rather then the understanding is the seat of Faith?*

A I. Because Faith is an act of election, chooſing and embracing Christ, and making him ours, which is more then an act of the understanding, *John* 1.12. *John* 6.35.

II. Because, though Faith doth alwayes presuppoſe the knowledge of the Goſpell, yet there is no saving knowledge distinct from that which is in many Reprobates, unleſſe it be both consequent unto, and alſo dependent upon the act of the will, *John* 7.17. *John* 8.31,32. 1 *John* 2.3.

III. Because Faith uniteth us to Christ, causeth

cauſeth us to give and apply our ſelves unto God in Chriſt, which is not an act of the underſtanding, but a conſent and work of the will, 2 *Cor.*5.14,15.

IV. Becauſe knowledge of it ſelf is common to Beleevers, with unbeleevers and devils, *Iames* 2.19,20.

Q. *In what order, or by what degrees doth God prepare them to beleeve, whom he hath ordained unto life?*

A I. By the Law.

II. By the Goſpel.

Q. *How by the Law?*

A I. By *enlightning* the ſinner to ſee his miſerable eſtate by ſin, with the puniſhment due to the ſame, *Rom.*7.7,9. *Rom.*3.20.

II. By *convincing* the ſinner, that he is the guilty perſon, to whom the Meſſenger of the Lord ſpeaketh, 1 *Cor.*14.24,25. 2 *Sam.* 12.7.

III. By *raiſing* the ſinner our of his ſecurity, filling his ſoul with terrour, making him ſee the fulfilling of the Law to be impoſſible: making him feel the bearing of the puniſhment to be intolerable, and the committing of the ſin uncomfortable, *Gen.* 4.7,13. *Acts* 16.29.

Q. *Are all ſuch as be thus wrought upon by the Law afterward brought to beleeve?*

A No: Many

Many Reprobates and Hypocrites are thus convinced and terrified, and so left, *Mat.*27.3,4,5. *Gen.*4.13,16,17. *Acts* 24.25. 2 *Cor.*3.6.

And yet ordinarily, all such as are appointed unto life, are thus in some degree wrought upon by the Law in the beginning, and so led forward unto faith by the Gospel, *Acts* 2 37. *Jer.* 31.18.

Q. *After men are thus prepared by the Law, how doth God lead them forward by the Gospel?*

A He doth by the Gospel *proclaim* a remedy for the easing of the soul of the sinner so distressed, and appeasing of the Conscience so disquieted, *Joh.*3.16. *Mat.*11.28. *Isa.*61. 1,2.

II By the Gospell: the sinner thus afflicted is *perswaded* in the general, that God is mercifull, and that there is a remedy in Christ for sinners: and by this generall perswasion is supported against dispaire, though he cannot make any perticular application hereof unto himselfe, for the present, *Isa.*55.6,7. 2 *Sam* 24.14. *Ps.*130.7,8. *Dan.*9.9. *Ezra.*10.2,3. *Lam.* 3.22,23.

III. Hereupon; the thoughts of his own misery, the sweet voice of the Gospell, and the consideration of Gods loving kindness in Christ working upon him, his heart becommeth

meth ſoft, humble, teachable, contrite and broken for ſin, and for diſhonouring God ſo loving and long-ſuffering, *Rom.* 2. 4. *Zech.* 12. 10.

Q. *But how may a man know that his Contrition is not Legall, but Evangelicall?*

A Legall terror is chiefly for *fear of puniſhment*, leaving the ſoule ſtill hardned, but Evangelicall contrition is chiefly for *ſin*, making the heart truely ſoft, and cauſing ſin to be earneſtly, deeply and conſtantly bewailed, *Pſal.* 38. 3,4. *Pſal.* 31. 10. *Mat.* 26. 75. *Zech.* 12. 10. 2 *Cor.* 12. 7.

Q. *When the Goſpell like fire, hath melted the ſtony heart of the ſinner, how doth it worke further?*

A It doth beget in him further;

I. An utter *diſlike*, ſhame and deteſtation of his former courſes, *Iſa.* 30. 22. *Ier.* 31. 19. *Ezek.* 36. 31.

II. An unfained and full *confeſſion* and aggravation of his ſin, 1 *Sam.* 12. 13 1 *Tim.* 1. 15. *Lam.* 3. 40.

III. It doth empty him of all conceit of his owne goodneſſe, cauſing him utterly to deny himſelfe, 1 *Cor.* 3. 18. *Rom.* 7. 18.

IV. It cauſeth him to *wait* on God for direction to guide him, and to lead him forth of this perplexed eſtate, crying earneſtly

neſtly to God for conſolation, *Pſal.* 51. 8, 9,10,11,12. *Pſal.* 143.8,9,10.

V. Having *felt* his own wants, *diſpairing* of help in himſelfe, and having *ſeen* Gods offer, & the excellency of mercy in Chriſt, he doth above all things moſt ſtrongly *deſire* the pardon of ſin, and faith to beleeve the promiſe of Gods mercy made in Chriſt, to his own ſoul, *Luke* 18. 13. *Pſal.* 143. 1, 2, 6. *Iſa.* 26. 8, 9.

VI. He is ſolicitouſly *carefull* in the uſe of the means to attaine faith, 2 *Pet.* 1. 10. *findeth no reſt* till he getteth ſome aſſurance, *Pſal.* 38. 3. *Pſal.* 116.3,4. *hungreth* and thirſteth vehemently after it, *Mat.* 5.6. *Pſal.* 63. 1. *caſteth away* whatſoever may hinder it, *Mat.* 13. 44, 45. *waiteth* on the Lord with patience, *Iſa.* 28. 16. beginneth at length to be *perſwaded* in his heart that he ſhall have it, *Pſal.* 103.8. *Heb.* 10.37. *Mark* 9.24. and ſo at length doth God *ſeale up* unto his ſoule the pardon of his ſin, and doth enable him to *beleeve* the ſame, *Eph.* 1.13,14. *Pſal.* 116. 6,7,8.

Q. *How far may a Reprobate go in this way?*

A. He may goe fourteen ſteps.

Q. *Which be they?*

A. I. He may *know* and acknowledge the truth, 2 *Pet.* 2.21. *Luke* 12.47. 1 *Cor.* 13.2.

II. He

II. He may be troubled in conſcience by hearing the Word, *Acts* 24. 25.

III. He may be *perplexed* in mind about ſin, before he doth commit it, *Mark* 6. 26.

IIII. He may be full of *ſorrow* after the commiſſion of ſin, *Mat.* 27. 3, 4.

V. He may *confeſſe* his ſin in time of vexation, *Exod.* 9. 27.

VI. He may *pray*, and deſire others to pray for him in the day of affliction, *Acts* 8. 24. 1 *Kings* 21. 27.

VII. He may be at great *coſts* in and about Gods ſervice, *Gen.* 4. 3. *Iſa.* 1. 11, 12, 13. *Micha.* 6. 6, 7.

VIII. He may make an open and glorious *profeſſion* of the wayes of godlineſſe, *Iſa.* 58. 2. *John* 6. 26. *Ezek.* 33. 31, 32. *Mat.* 25. 1, 2, 3.

IX. He may take *joy*, and taſte ſweetneſſe in ſome part of Gods Word, *Mark* 6. 20. *Mat.* 13. 20, 21. *Heb.* 6. 5.

X. He may *amend* his life in many things and be zealous, and ſo far eſcape all the pollutions of the world, that none can juſtly tax him with any open evil, 2 *Pet.* 2. 20. *Mark* 6. 20. 2 *Kings* 10. 28, 29.

XI. He may *wonder* at, and be ſtrangely affected with the glorious things revealed in Gods ordinances, *Luke* 4 22, 23.

XII. He

XII. He may *approve* and commend the best Preachers, and frequent the best company, and desire their gifts and graces, *Ezek.*33.31,32. *Mat.*25.1,8.

XIII. He may *delight* in frequenting Gods house, he may hold out with Christ in great trouble, and upon some inward, yet common work, perswade himself of being in God's favour, *Isa.*58.2,3. *Mat.*13.22. *Prov.*14.12. *Isa.*1.26.

XIV. He may *give* liberally to the needy, and *suffer* even death in the cause of Christ, 1 *Cor.*13.3.

Q. *Is it not a great discouragement to God's children, that hypocrites goe so far in the way to heaven, and that God's children are so hardly distinguished from them?*

A. No: but they must labour so much the more earnestly to go beyond them, and to make their Calling and Election sure, *Mat.*5.20. 2 *Pet.*1.10.

Q. *Wherein doth a childe of God go beyond an hypocrite?*

A In twelve things:

I In hating sin *universally*, and throughly, *Psal.*119.104. *Psal.*66.18.

II In resting upon God *firmly* and constantly, *Rom.*8.38. *Psal.*62.8. *Col.*2.7.

III In loving God *unfainedly*, for the pu-

rity and lovelineſſe of Gods nature, *Deut.* 6.5. *Cant.* 2.5. *Mat.* 10.37.

IV. In meditating upon, and rejoycing in the *whole Word* of God, *Pſal.* 119.14,15, 16,143. *Ier.* 15.16.

V. In obeying the whole wil of God *cheerfully*, *Pſ.* 40.8. *Pſ.* 110.3. *Pſ.* 119.128. 1 *Joh.* 5.3.

VI. In *deſiring ſincerity* with much earneſtneſſe, *Pſal.* 139.23,24.

VII. In exerciſing holy duties with *Conſtancy*, and ſtriving to keep a good conſcience toward God and Man continually, *Job* 27.6,11. *Acts* 24.16.

VIII. In being truly *poor* in ſpirit, carried cleer out of themſelves, & every thing elſe, to Chriſt alone for all fulneſſe, *Iſa.* 57.15.

IX. In performing duties *in love* to Chriſt, deſiring grace that he may honour Chriſt, grieving that he can performe no better ſervice to Chriſt.

X. In deſiring and endeavouring the glory of God and Chriſt *above* his owne ſpirituall and temporall good, *Rom.* 9.3. *Luke* 14.26.

XI. In taking up his *full and everlaſting* reſt with Chriſt, *Phil.* 1.21. Chriſt being all contentation to him, heaven it ſelf being without Chriſt an uncomfortable and empty dwelling in his apprehenſion, *Phil.* 3.7,8,9, 20.

XII. In

XII. In being inclined, moved, and carried to God, to Christ, and holy things.

1 By the power of a new and *inward principle* of grace; working a suitablenesse between his heart and the things of God.

2 By the vertue of a cleer and *sweet apprehension* which he hath of God in Christ, making him appear most glorious in his eyes.

3 By the efficacy of a *pure & fervent love* to God in Christ, causing him to desire Christ for Christ himself, and all other things for Christs sake, to make himself the more serviceable unto Christ, *Psal.* 40.8. *Psal.* 119.32.

Q *How may a man know that he hath faith?*

A 1 By the *sense* and feeling of Faith it self; the beleever perceiving and feeling his heart choosing, and singling out, strongly cleaving unto and relying upon Christ, *Ro.* 8.38,39. 1 *Cor.* 2.12, *Mat.* 9.24. 2 *Tim.* 1.12.

2 By the fruits and signes of Faith, *Mat.* 7.16,17. *James* 2.18.

Q *How many sorts of signes are there?*

A Two: One of Faith more weak, the other of Faith more strong.

Q *What are the signes of faith more weak?*

A 1 *A feeling* of the want of faith, with an earnest desire to have it, *Mark* 9.24.

2 A spirituall *combat* between the flesh

and the Spirit, *Gal.*5.17. *Ro.*7.23. *Mat.*11.28

3 An earneſt *ſeeking* after, and valuing of the love of God in Chriſt, above all the things in the world, *Cant.*1.4. & 2.5. *Pſal.* 51.8,10. *Pſal.*4.6.

4 *Deniall* of our ſelves, ariſing from the apprehenſion of our own vilenes and emptineſſe, and Chriſts fulneſſe to ſupply our wants, *Mark* 8.38. 1 *Cor.*3.18. *Ezek.*20.43.

5 Godly *ſorrow* ariſing from the apprehenſion of Gods love in Chriſt, ſoftening and melting our hearts, *Rom.*2.4. 2 *Cor.*7. 10.11. *Zech.*12.10.

6 An high *eſtimation* of Gods Word, *Job* 23.12. *Pſal.*119.72. 1 *Pet.*2.2.

7 Unfained love to Gods people, 1 *John* 3.14. *Gal.*5.6.

Q *What are the ſigns of faith more ſtrong?*

A 1 A comfortable *feeling* of Gods love ſhed abroad into our hearts, *Rom.*5.5. *Cant.* 1.2.

2 A ſound and *ſtrong joy* in the Lord, and in his Word, *Rom.*15.13. *Phil.*4.7. *John* 15. 11. *Iſa.*9.3. *Neh.*8.10.

3 A *holy admiration* at the wonderful change which God hath wrought in us, *Pſa.*66.16.

4 An earneſt endeavour to *win* others unto Chriſt, *Luke* 22.32.

5 An effectuall and *through application* of our

our ſelves to Chriſt, to ſerve him, and ſeek his praiſe in, and above all things, *Rom.* 12. 1,2. 2 *Cor.* 5. 15.

6 A firm *dependance* upon God in the deepeſt *perplexities*, with a ſtrong perſwaſion of a happy iſſue of all troubles, *Iob* 19. 25. *Iob* 13. 5. *Rom.* 4. 18.

7 An earneſt longing for *Chriſts coming* unto Judgement, 2 *Tim.* 4. 8. *Cant.* 8. 1. *Pſal.* 42. 1, 2. *Rev.* 22. 20.

Q *Cannot a weak faith ſave us?*

A Yes: For it *ingraffeth* us into Chriſt, maketh us *juſt* in Gods ſight, *gathereth* us into the family of Gods children, and giveth us *victory* over ſin and ſatan, *Iohn* 15. 1. *Iohn* 1. 12. *Gal.* 3. 7. *Iſa.* 42. 3. *Iſa.* 40. 11. 1 *Iohn* 5. 4.

Q *May a man, having gotting a weake faith, reſt contented therewith?*

A No: But he muſt carefully endeavour to have it encreaſed, *Mark* 9. 24. *Rom.* 1. 17. *Col.* 2. 7.

Q *By what means may a man get his weake faith confirmed?*

A 1 By an ordinary and *conſcionable uſe* of the Word and Sacraments, *Epheſ.* 1. 13. *Rom.* 4. 11.

2 By *fervent prayer* unto God, *Luke* 17. 5.

3 By a frequent and holy *Meditation* up-

on Gods promiſes, Fatherly affection and unſpeakable goodneſſe, *Pſal.*104.34. *Pſal.*63. 5,6. *Iſa.*49.14,15.

4 By exerciſing a *holy communion* with the Saints of God, *John* 20.19,25.

5 By a *holy care* to ſhun all ſin, with all occaſions leading thereunto, *James* 1.27. 1 *Theſ.*5.22.

6 By leading a ſincere and *ſanctified converſation*, *Pſal.*112.6,7,8. 1 *John* 3.19.

7 By a patient waiting upon God, *Pſ.*40. 1,2,3.

Q *What may move us to get this faith wrought in us?*

A The benefit and excellency of Faith, 2 *Pet.*1.1. 1 *Pet.*1.7.

Q *Wherein doth the benefit and excellency of Faith appear.*

A The benefit and excellency of Faith appeareth three wayes.

1 In the *miſeries* from which it delivereth.

2 In the *evils* which it preventeth.

3 In the *priviledges* which it beſtoweth.

Q *What are the miſeries from which Faith delivereth?*

A They are ſeven.

1 From *blindneſſe* in our underſtandings, *John* 5.46.

2 From *uncleanneſſe* in our affections, *Acts* 15.9.

3 From

3 From a ſtony and *ſtupified heart*, *Zech.* 12.10. *Ionah* 3 5.

4 From the *terror* of an accuſing conſcience, & the inſupportable *burden* of our corruptions, *Luke* 7.48,50. *Num.* 21.8. *Rom.* 5.1.

5 From the *ſinfull luſts*, faſhions, and yeelding to the oppoſitions of the world, 1 *Iohn* 5.4. *Rom*, 12.1,2.

6 From the *curſe* of the Law, and torter of the world, *Rom* 10.4. 1 *Tim.* 1.9

7 From the *fear* of temporal, & condemnation of death eternal, *Iob.* 5.29. *Iohn* 3.16.

Q *What are the evils which faith preventeth?*

A They are foure.

1 *Apoſtacy* from the truth, *Heb.* 10.39.

2 Utter *diſperation* in the day of affliction. *Micha.* 7.8. *Iob* 19.25.

3 *Impacience*, and uſe of unlawfull means, *Iſa.* 28 16.

4 *Sinking* under Satans temptation, *Eph.* 6.16. 1 *Pet.* 5.9.

Q *What are the priveledges which Faith wrought and confirmed beſtoweth upon us?*

A They are twelve.

1 *Sonſhip* with God, *Iohn* 1.12. *Gal.* 3.7.

2 *Heirſhip* with Chriſt, *Gal.* 2.20. *Epheſ.* 3.17.

3 *Intereſt* in all Gods promiſes, *Heb.* 11. 33. *Gal.* 3.14.

4 True *comfort* and benefit by all Gods Ordinances, *Acts* 8. 38, 39. *Matth.* 13.24. 1 *Thes.* 1.7.

5 *Acceptance* to our persons and actions, *Heb.* 11.46.

6 *Audience* to our holy and fervent prayers, *Iames* 1.6. *Iam.* 5.15.16. *Mat.* 21.22.

7 A comfortable *sense* of Gods love in our hearts, *Rom.* 5.5. *Cant.* 1.2. *Psal.* 63.3.

8 A sweet *peace* in our consciences, arising from the assured forgiveness of our sins, *Rom.* 5.1. *Cant.* 1.2. *Psal.* 116.7,8.

9 A heavenly *sweetness* in the Society of Gods servants, *Rom.* 1.12. *Psal.* 119.74.

10 A holy *contempt* of carnall pleasures, weth a sweet joy in the deepest afflictions, *Heb.* 11.25. 1 *Pet.* 1.6,7.

11 *Perseverance* to the end in the way of godlinesse, and favour of the Lord Jesus, 1 *Pet.* 1.5.

12 *Assurance* of future happinesse after this earthly pilgrimage, 2 *Cor.* 5.1.

Q *May a man have his Faith strengthned, that he may be thereby assured of his salvation?*

A He may, and ought to be assured in this life, of a happy and glorious estate in the next life, 2 *Cor.* 13.5. 2 *Cor.* 5.1. 1 *Iohn* 3.1,2. 1 *Iohn* 5.18,19.

Q *How doth it appear that the children of God are sure of their salvation?* *Answ.*

Answ. Divers wayes.

1 By the *victory* which their Faith getteth over sin, 1 *Iohn* 5.4. *Rom.*6.18.

2 By the holy *change* which it worketh in them, *Acts* 15.6. 1 *Iohn* 3.3. 2 *Cor.*5.17,18.

3 By feeling their hearts *embracing*, cleaving unto, and relying upon Christ, *Col.*2.7. *Iob* 13.15. *Heb.*6.19. *Psal.* 18.1,2. *Ps.* 71.1.

4 By the *testimony* of God's Spirit, *Rom.* 8.16.

5 By the *evidence* and witnesse of their own regenerate Spirit, *Rom.*8.16. 1 *John* 3.21.

6 By the feeling of *God's love* in their soules, *Eph.*3.19. *Rom.*5.5.

7 By feeling their hearts to love God and Christ *above* all the World, *Psal.*73.25. *Cant.*5.10.

8 By the *confidence* wherewith they can appear before God in *prayer*, *Rom.* 8.15. 1 *John* 3.20,21.

9 By he *fruits* which they see in themselves proper alone to God's children, 1 *Cor.*2.9,10.

10 By feeling the *power* and efficacy of God's Word and Spirit, *perswading* their consciences of God's goodnesse towards them, *Rom.*1.16. 1 *Iohn* 4.13. *Acts* 10.44.

Q. *It requisite that Gods people should labour for assurance of salvation?*

A Yes: For it is Gods *precept*, 2 *Pet.* 1. 10. 1 *John* 3. 23. one speciall *end* of inditing the Scriptures, 1 *John* 5. 13. and the choicest *comfort* of a Christian soule, *Luke* 10. 20. *Col.* 2. 2.

Q *What is the danger or inconvenience if a man be not assured of his salvation?*

A The Ordinances and promises of God will *lose* their comfort, sweetnesse and efficacy, *Heb.* 4. 2. 1 *Pet.* 2. 7, 8. *Isa.* 53. 1, 2.

2 The consideration of Gods presence will be *dreadfull*, and the thought of Christs comming unto judgment *uncomfortable*, *Psal.* 139. 7. *Revel.* 6. 16.

3 We shall not be able to beare afflictions with *patience*, *Numb.* 14. 11.

4 We shall not be able to perform holy duties with *cheerefulnesse*, *Exod.* 6 9.

5 We shall not be able to *blesse* God for our Regeneration, joy and comfort of the Spirit, as it is the duty of Gods people to doe, *Col.* 1. 12. 14. 1 *Pet.* 1. 3.

6 We shal not be able to *encourage* others with alacrity and cheerfulnesse in the wayes of holinesse as we ought, *Ps.* 66. 16.

7 We shall stand continually in the *face* of death, *Job.* 15. 21, 22.

Q. *Are*

Q *Are Gods children so sure of their salvation that they are free from all doubting?*

A No: For,

1 The knowledge, assent and adherence of Gods people to the promise of of life is *imperfect*, though found, 1 *Cor.* 13. 9. *Psal.* 77. 7.

2 They are many times grievously *assaulted*, filled with much doubting, but in the issue they always get the conquest, and are the more assured, because they have been assaulted, 1 *Cor.* 10. 13. *Heb.* 6. 19. 2 *Tim.* 4. 17, 18. *Psal.* 116. 3. 7, 8. *Psal.* 142. 2, 3, 5.

3 They sometimes *lose* the efficacy, feeling and comfort of Faith, But the seed and habit of Faith alwayes remaineth, *Luke* 22. 32. *Job* 13. 5. 1 *John* 3. 9. *John* 10. 28.

Q *Doe not Gods children sometimes lose their comfort in the wayes of God, and assurance of Gods love?*

A Yes; sometimes they are for a season deprived of the evidence and *sence* thereof, *Psal.* 51. 8. 12. *Isa.* 49. 14.

Q *How doth it come to passe that Gods children do sometimes lose their comfort in the Lord?*

A 1 Through *falling* into some foule sin, *Psal.* 51. 7, 8, 9 *Isa.* 58. 2.

2 Through some grievous and violent *temptation*, with the sence of Gods displeasure:

ſure againſt them, *Pſal.*77.2,3,4. *Pſal.*22.1. *Iob* 2.3,4.

3 Through over long and heavy *affliction*, *Pſal.*6.6,7.

4 Through the *rebellion* of their inward corruption, *Rom.*7.23,24.2 *Cor.*12.7.

5 Through the *want* of conſcionable and conſtant attendance upon God's Ordinances, *Pſal.*42.4,5. *Amos* 8.11,12.1 *Sam.* 4.20,21. *Iſa.*13.19,21.

6 Through carnall *ſecurity*, and want of keeping a diligent watch over our ſoules, *Cant.*5.3,6.

7 Through *overburdening* our ſelves with the cares of the world, *Mat.*13.22.

8 Through *eſtrangedneſſe* from Gods ſervants, and familiarity with unholy people, *Heb.*3.12,13,14. *Heb.*10.24,25.

9 Through *neglect* of walking and maintaning a holy communion with God, *Pſal.* 106.21,22,23. *Pſal.*89.31,32,33.

10 God for their *humiliation*, *tryall* of the graces which are in them, and for the *breeding* of a higher eſtimation of his favour for the time to come, ſometime deprives them of the comfortable feeling thereof for the time present, 2 *Chron.* 32.31. *Iob* 7.18,19,20. *Deut.*8.2,16. *Rev.*2.10.

Q. *When Gods people are afflicted in Conſci-*

ence

ence, or deprived of their comfort, how may their peace be restored.

A By considering and meditating upon ten things in God and Christ.

1 The gentle gracious and *mercifull nature* and disposition of God and Christ towards all penitent and broken hearted people, *Isa.*42.3. *Exod.*34.6,7. *Isa.*40.11. *Psa.* 103.8,9,10. *Isa.* 49.14,15.

2 The gracious and *loveing invitations* which God and Christ do use to all sorts of humbled sinners, *Mat.*11.28. *Isa.*41.16, 27. *Ezek.*18.31,32. *Psal.*81.13,14,15. *Mat.* 23.37. *Rev.*3.20.

3 The *freeneſſe* of Gods grace and favour, bestowed without any merit, yea contrary to desert upon the penitent, *Isa.* 55.1. *Rev.*21.9. *Rom.*3.24. *Ephes.*2.8.

4 The large *extent* of his favour to all sorts of sinners, even to the most hainous unfainedly seeking mercy, 1 *Tim.* 1.15. *Luke* 7.47. *Mat.*21.31,32. *Isa.*55.7.

5 His *easineſſe* to be entreated by penitent sinners, *Psal.*32.5. *Luke* 15.20.

6 The largeneſſe and faithfulneſſe of his promises, *Isa.*44.24,25,26. 2 *Cor.*1.20. *Mal.*3.6.

7 The *sence* and *feeling* which God and Christ have after a a mannner unspeakable of

of the miseries of a troubled soul, *Isa.* 63.9. *Heb.* 4.15.

8 The *efficacy* of Christs blood, to purge away all sin, and appease his Fathers wrath *Heb.* 9.14. *Rev.* 5.9. *Heb.* 2.9.

9 The joy and *delight* he doth conceive when men turn unto him, *Luke* 10.21. *John* 11.15.

10 The *end* of Christs sufferings, his Merits and efficacy of his intercession for us, *Mat.* 10.13.14,15. *Ro.* 8.33,34. *Isa.* 61.1,2,3.

Q. Are there not some other helps in this behalf?

A Yes:

1 Unfained *humiliation* for the sin which hath caused us to lose our comfort, *Psal.* 32.5. *Psal.* 51.8,9,10. *Isa.* 57.15.

2 A plain *opening* of our estates, and seeking of direction from Gods holy Ministers *Acts* 2.37,38. *Acts* 16.30,31,32. *Isa.* 50.4. *Isa.* 40.1,2.

3 A constant *attendance* upon, and cleaving to the Ministry of the Word, *Cant.* 5.6,7. *Psal.* 65.4. *Psal.* 85.6,7,8.

4 Fervent and constant *Prayer*, *Psal.* 50.15. *Psal.* 34.4.

5 A carefull *shutting* of our eares and hearts against Satans temptations, *James* 4.7. *Eph.* 4.27.

6 A

6 A ſerious *obſervation* of the graces which God hath wrought in us, *Matth.* 7.16.

7 Keeping of a holy *Society* with Gods people, *Eccleſ.*4.11,12,13,14.

8 Conſider that our graces are *imperfect*, 1 *Cor.* 13. 12. that ſatan doth deſire to *vex* Gods people, *Job*, 1.11,12 *Luke* 22.31. that it is the uſuall manner of Gods dealing with his people, thus to afflict them not for their inſtruction, but for their humiliation, triall and amendment, *Heb.* 12. 5.6,7. 1 *Cor.*10.13. *James* 1.12.

Q *How may Gods people prevent the loſing of their comfort?*

A By meditating ſeriouſly upon the loving-kindneſſe of the Lord every *morning*, *Pſal.*92.1,2,3,4.

2 By walking religiouſly and circumſpectly in all the duties of the *day*, *Prov.*18. 14 *Prov.*23.17. 1 *Pet.*1.17.

3 By viewing their wayes, renewing their repentance, and making their peace with God every *evening*, *Pſal.*4.4.

Q *What are the hinderance whereby the people of God are deprived of their aſſurance and comfort?*

A They are partly on the Miniſters, and partly on the peoples behalfe.

Q *What*

Q. *Whau are the hinderances on the Minſters behalfe ?*

A 1 Not teaching, ſeldome teaching, cold, unprofitable and licentious teaching, and profane walking, *Ier.*.23.1,10.11, 14. *Iſa.*.56.10,11.

Q. *What impediments are there on the behalf of the people ?*

A On the behalf of wicked people ;

1 A ſinfull *preſumption* upon the goodneſſe of their preſent eſtate, *Iohn* 9.41.

2 An evill grounded *hope* upon Gods mercies, *Jude* verſe 4.

3 A reſting in a bare *profeſſion* of the Truth, *Tit.* 1.16.

4 *Reſervation* of ſome beloved ſin, *Mark* 6.18.

Q. *What are the hinderances on the behalf of good people ?*

A 1 *Ignorance* of the ſaving graces which God hath wrought in them.

2 *Concealment* of their doubts, without ſeeking reſolution, *Pſal.*32.3.

3 A ſole and overſtrict *faſtning* of their eyes upon their infirmities, *Eccleſ.*7.17.

Diſcontentedneſſe and unruly paſſions, *Numb.*11.5. *Exod.*14.12.

5 *Neglect* of the means, *Iohn* 20.24, 25.

6 An

6 An *unprofitable* Converſation, 2 *Pet.* 1.10,11.

Q What is the dignity ariſing to Gods people in this life from their Juſtification?

A Adoption, *Gal.*5.4. *Iohn* 1.12.

Q What is Adoption?

A It is that divine favour, whereby of being Strangers, we receive the dignity of being Sons and Daughters unto God, through Chriſt, *Iohn* 1.12. 1 *Iohn* 3.1,2. 2 *Cor.*6.17,18. *Ephe.*1.5. *Gal.*4.5.

Q What are the benefits of Adoption?

A They are eight.

1 Spirituall *Sonſhip* with God, *Gal.*4.6.

2 *Heirſhip* with Chriſt, *Rom.*8.17.

3 *Peace* with the Father, *Rom.*5 1.

4 *Boldneſſe* in Prayer, *Rom.*8.15.

5 Chriſtian *Liberty*, *Iohn* 8.32,36.

6 *Dominion* over the creatures, *Tit.*1.15. 2 *Cor.*3.21,22.

7 The *Miniſtration* of the Angels, *Heb.* 1.14.

8 Happy *iſſue* out of all affliction, *Rom.* 8.28. 2 *Sam.*7.14.

Q But are there not ſome doe perſwade themſelves of their juſtification and adoption, who notwithſtanding are therein altogether deluded by Satan?

A Yes; ſome building upon a meere

morall

morrall, formall, temporary or partiall reformation, are ſo deluded by Satan, 2 *Pet.*2.20,22. *Mat.*12.41. *Mat.*25.1.

Q How may we therefore diſcerne the infallible perſwaſion of the Spirit from the deluſion of the fleſh and Satan?

A Wherefore the true perſwaſion of the Spirit is.

1 There is a ſound and comfortable *experience* of a holy and through change, carrying with it ſorrow for, hatred againſt, and care to prevent all ſin, and a hearty love to every good duty, *Pſalme* 66. 16. *Pſalme* 119.104,127,128.

2 The whole life is *guided* and ordered according to the rule of Gods Word, *Gal.* 6.16.

3 There is a holy, humble, conſcionable and conſtant *attendance* upon, affectionate *entertainement* of, and an Univerſall and ready *ſubjection* to all the Ordinances of God, *Job* 23.12. *Pſal.*84.10. *Luke* 1.4.

4 There is a conſtant *putting* up of ſtrong, holy, filiall and fervent *ſupplications* unto the throne of grace, 1 *Theſ.*5.17. *Pſal.*109.4. *Rom.*8.15.

5 There is ready *given of liberty* to every grace of the Spirit, to have its perfect work in every faculty of the ſoule, and

action

action, and occasion of the life, *James* 1.4.

6 There is a circumspect, due and *tender regard* had to every one of God precepts, even the least as well as the greatest, *Mat.*5.1. 1 *Thes.*5.22.

7 There is an *earnest desire*, an holy endeavour to attaine perfection in all goodnesse *Phil.*3.12,13, 14.*Psal.*14.7.

8 There is a blessed *thriving*, and gracious progresse in true holinesse, even by that which in it selfe is the greatest hinderance, 2 *Cor.*12.7,8.*Rom.*8.28.*Ps.*119.7.1.

9 *Satans assaults* doe usually attend it, that if it be possible, he may either take away, or weaken the comfort of the heart so perswaded, *Luke* 22.31.*Zech.*3.1,2,3.

10 There is usually the most sweet, blessed and *comfortable communion* between God and the sanctified soule so perswaded, when it is most *scorned*, and opposed by the world, *Acts* 13.50. *Psal.*27.10. *Psal.*119.54.

11 There is a holy care to *exalt* God in all, and above all, preferring his honour before our owne welfare, *Rom.* 9. 1, 2. 2 *Cor.*4.5.

12 At such times as we have *prayed* most fervently, *bewailed* our sin most heartily, and most deeply, *conversed* with God most fully, and most solemnly *maintained* our com-

communion with God moſt carefully, *frequented* his ordinances moſt preparedly; do we feele this perſwaſion of the Spirit moſt lively, and moſt comfortably, *Pſal.* 112.1,2,3,4. *Pſal.* 23.4. *Iſa.* 61.1,2,3.

Chap. VI.

Queſtion.

What is the fift ſtep by which God proceedeth in the work of mans ſolvation?

A Sanctification.

Q. *What is Sanctification?*

A. It is a new quality of Holineſſe wrought in Gods choſen and converted people, *Rom.* 12.1,2. *Eph.* 4.22.2 *Cor.* 4.16.

Q. *What are the parts of Sanctification?*

A They are two.

I *Mortification*, which is a deſtroying of the power and dominion of ſin, and in part, an aboliſhing of the ſame, *Col.* 3.3,5.

II *Vivification*, which is a reſtoring of the image and life of God in man, *Col.* 3.10.

Q. *How manifold is Sanctification?*

A Inward and outward, *James* 4, 8.

Q. *Wherein conſiſteth the inward Sanctification?*

A 1 In the renewing of the *mind* whereby ignorance is removed, *Eph.* 1.17. *Col.* 3.10.

2 In the change of the *will*, making it prompt

prompt and ready to ſhun evil, and chooſe good, *Rom.* 12. 1, 2.

3 In the renovation of the *affections*, wherby the ſanctified man is enabled to moderate his affections in a right manner, *Phil.* 4. 5.

Q. *Wherein conſiſteth the outward Sanctification?*

A. In making our whole outward converſation conformable to the law of God, *Pſal.* 26. 6.

Q. *Who is the Authour of our Sanctification?*

A. As the Father doth chooſe, and the Son redeem, ſo the holy Ghoſt doth moſt properly ſanctifie, 1 *Pet.* 1. 2. *Tit.* 3. 4, 5. *Matth.* 3. 11.

Q. *Are we not able to ſanctifie and turn our ſelves to God?*

A. No: Our Sanctification is the gift and work of God in Jeſus Chriſt; we can no more make our ſelves new creatures, then we could at firſt make our ſelves men, *Acts* 5. 31. *Acts* 11. 24. *Pſal.* 51. 10. *Epheſ.* 2. 10.

Queſt. *If men cannot convert and ſanctifie themſelves, Why doth God command them ſo to doe?*

A. 1 Becauſe God created them able, and

and may juſtly require what he gave them *Eccleſ.*7.29.

2 Becauſe God will thereby *ſhew* man what he ought to doe, *humble* him for his diſability, *ſtir* him up to ſeek grace to doe it, and will by the word of exhortation, accompanied with his ſpirit, *work* ability in his choſen, *Joh.*5.25. *Rom.*1.16. *Rom.*7.8.9.

Q. *But when the Proteſtants teach that God doth by his Miniſters exhort Reprobates, in whom he doth not intend to work Sanctification, do they not make God a deluder, and are not ſuch exhortations in vain, as the* Jeſuites *affirme?*

A. No: For,

1 Hereby they are left without all *excuſe*, *Rom.*1.20. *Ezek.*2.5. *John* 15.22.

2 Hereby they are *convinced* of their own vileneſſe, and conſtrained to acknowledge Gods proceeding, to be righteous, *Rom.*7.7,8,9. *Ier.*3.25 *Pſal.*64.8,9.

3 Hereby through the contempt of it, they are the more *hardned*, and Gods Juſtice in their condemnation is the more glorious, 2 *Cor.*2.15,16. *Iſa.*6.9,10.

4 Hereby they are *turned* from many abomination, though not effectually converted, 1 *Theſ.*1.9. *Tit.*2.11,12,13,15. *Mark* 6,20. 2 *Pet.*2.20.

5 Hereby they are brought to *acknowledge* God

God and Jesus Christ, and so the Gospel is made in some sort the more glorious, *Mat.* 24.14. 1 *Tim.*2.4.

6 This is the *rule* of life and judgement proposed unto all, *Gal.*6.16.*Rom.*3.27.*John* 12.48,49.*Rom.*2.12,16.

7 It is not the *decree* of Reprobation doth disable them, when God doth bid them, but their owne *infidelity* and corruption, *Mat.*23.37.

8 God doth invite men by his *Ministers*, and they know not but that the people so invited, are within the *decree* of Election, *Mat.*23.37. *Luke* 19.41,42.

9 The invitations to be used are most *properly* to the Elect, *accidentally* to the *Reprobate* as they are mingled among the chosen, *Mat.*13.24.

10 Hereby the strength of their *love to sin*, and mighty bent and inclination of their hearts to what is evill, is the more fully discovered, *John* 18.40. *Mat.*22.5,6.

11 Gods invitations and promises are upon *condition* of Faith and Repentance, *Mark* 16.15,16.

12 Hereby they are *sustained* against despair, have *hope* of conversion during life, and are *encouraged* to attendance upon, and to yeeld some conformity unto the Ordi-

nances

nances of God, *Ezek.* 33.11. 2 *Pet.* 3.9. Thus we see God doth not delude, but for good cause invite even Reprobates unto repentance and holinesse, thereby sometimes in a great measure restraining them from running into the highest excesse of evill, though he communicate not renewing grace unto them.

Q. *How doth restraining, and renewing grace differ?*

A 1 They differ, first, in their *moving cause*; renewing grace cometh from the *speciall* love of God to man in Christ; restraining grace proceedeth from the *generall* and common mercy of God, *Psal.* 135. 4. *Rev.* 1.5,6.

2 They differ in their *effects*; renewing grace *changeth* the nature of man, mortifieth and destroyeth sin, and makes man a new man throughout; restraining grace doth onely *inhibit* the exercise of sin, working no reall and gracious change in man, 2 *Cor.* 5.17,18. 2 *Tim.* 3.5.

3 They differ in their *extent*; restraining graces is *common* to good and bad; renewing grace is *proper* to the Elect effectually called; restraining grace *binds* some *one* faculty of the soul, or member of the body; renewing grace doth *worke* upon, and sanctifie

ctifie the *whole* man; restraining grace *withholdeth* man from *some* sin; renewing grace *takes a man off* from the dominion and love of *all* sin, and carries man to an equall observation of all Gods precepts; restraining grace keeps a man back from sin for a *season*; renewing grace so keeps man, that he returnes *no more* to sin, 1 *Thes.*5.23.1 *John* 2. 19.*Luke.*1.6.*Psal.*85.8.

Q *How doth that renewing and sanctifying grace which is in Gods children, differ from that temporary grace which is in them that fall away?*

A I. They differ in the *matter*: temporary grace is a previous *preparation* and disposition to Sanctificaiion: saving grace is a *holy seed*, and gracious habit, differing one from the other as an Embrio from a child; the one brings a man nigh, the other enters and states a man in the Kingdome of grace.

II. They differ in the *Cause efficient*: temporary grace is from the Word and Spirit, enlightning, exciting and *slenderly affecting* the soul: saving grace is from the Word and Spirit, mightily and *graciously changing* the whole man transforming the heart, and turning the whole fabrick of the soul to God, 2 *Cor.* 5. 17. *Acts* 15. 19. 1 *Thes.*1.9.

III. They differ in the *Subject*; temporary grace is found in the *unregenerate*; saving grace is onely found in a *regenerate* and renewed heart.

IV. They differ in the *principles* from which they work: saving grace worketh from principles of it's *own*, carrying a man to God and godly duties, by a kinde of naturall, inward, sweet and pleasing propensity and willingnesse, making a man apt and ready to doe every good duty, *Psal.* 119.14,16,20,31,35. *Ezek.* 36.27. *Cant.* 1.4. *Psa.* 110.3. But temporary grace works from forrein & *false principles*, as self-love, carnall policy, satans delusions, &c. 2 *Cor.* 11. 13.14,15. *Rom.* 16.18. *Phil.* 1.15,16. 2 *Pet.* 1.15,16. 1 *Pet.* 5.2. 2 *Pet.* 2.15,16.

V. They differ in six effects.

First, saving grace causeth a man to find a spirituall, sweet, and full *complacency* in God, in Christ and holy duties; temporary ministers onely a weake, transitory and *fitting* taste in the things of God, it never makes God and Christ the Paradise and only joy of the soul, *Psal.* 73.25. *Psal.* 19.10. *Psal.* 119.72,97,103. *John* 4.34,35. *Heb.* 6.5. *John* 5.35.

2 Saving grace puts a man upon the duties of godlinesse, out of an obedient, sincere

cere and *honest heart*, causing a man to serve God for God himselfe: temporary grace puts a man upon the duties of godlinesse, from extrinsical, sinister and *wrong ends* and grounds, 2 *Cor.* 5. 14. *Is.* 38. 3. 2 *Chr.* 31. 20, 21. *Ps.* 15. 2. 2 *Chr.* 25. 2. 2 *Kin.* 10. 15. *Mat.* 6. 1, 2, 5

3 Saving grace causeth a man to follow the Lord *fully*, in the desertion of all sin, in the observation of all Gods precepts, and in the application of the whole man to godly duties: temporary grace causeth a man to follow the Lord *unevenly*, haltingly and by halves, *Num.* 32. 12. *Josh.* 14. 8. 1 *King.* 11. 4, 6. *Luke* 9. 33, 34. *Reve.* 14. 4. *Mark* 6. 20. *John* 2. 6. *Hos.* 7. 8.

4 Saving grace makes a man *humble*, contrite and broken hearted, it emptieth him wholly of himselfe, and carries him altogether out of himself unto Christ; temporary grace *leaves a man in himself*, remaining still guilty of self-opinion and self-seeking, *Isa.* 57. 15, 16. *Isa.* 61. 2, 3. *Isa.* 66. 2. 1 *Pet* 5. 5. *Mat.* 23. 5.

5 Saving grace carries a man to Christ, *for Christ*, for the beauties and perfections which he sees in Christ; it puts him upon holy duties, to gaine grace that he may serve Christ; temporary grace leads a man to Christ for *self-respects* that he may ob-

taine ſalvation by Chriſt, *Heb.* 12.28. *Cant.* 5.10. *John* 6,2.6. *Mat.* 19.16.

6 Saving grace diſpoſeth the heart to the performance of holy duties in a *holy, humble, ſerious and reverent manner*, cauſing man to ſee matter of ſoul-abaſement in his beſt ſervice: temporary grace puts a man upon the performance of holy duties in a *cuſtomary, formall, perfunctory or vain glorious manner*, *Pſal.* 2.10. *Pſal.* 5.7. *Pſal.* 89.7. *Hoſ.* 3.3. *Job* 42.6. *Mat.* 23.5. 2 *Sam.* 6.6,7. *Eccleſ.* 5.1, 2. 2 *Tim.* 3.5.

7 They differ in their *duration*: ſaving graces inables a man to hold out unto the end, and to aſcend to more perfection; temporary grace fainteth, faileth and comes to nothing after a ſeaſon, *Job* 27.9. *Iſa.* 40.29,30,31. *Pſal.* 84.7. *John* 4.14. *John* 5.35. *Mat* 13.21,22.

Q. *Is ſanctification and renewing grace abſolutly deedfull unto ſalvation?*

A. Yes: for hereunto we are *choſen*; hereby we are like God, and without this we cannot *enter* into the Kingdome of God, *Eph.* 1.4. 1 *Theſ.* 4.3,4,7. 1. *Pet* 1.3. *Eph.* 2.13. *John* 13.5.

Q. *What are the conditions of our ſanctification?*

A 1 It is true and ſound, *Joſh.* 24.14. *Pſal.* 32.2. 2 In-

2 Inward as well as outward, *Pſal.* 51.6. *Iohn* 4.24. *Iames* 4.8. *Rom.* 12.1,2.

5 Univerſall, extending to the faculties of the ſoul, and members of the Body 1. *Theſ.* 5.23. *Luke* 1.6. *Rom.* 6.13. *Iohn* 13.7. *Ezek.* 18.30,31.

4 It doth ſtill grow, and yet in this life it is not perfect, *Phil* 3.12, 13. 1 *Pet.* 2.2. 1 *Theſ.* 4.1. *Ioh.* 13.8. *Iſa.* 64.6.1. *Iohn* 1.8.

5 It is conſtant and doth not vaniſh, *Pſal.* 84.7. *Iſa.* 40.31.

Q. *Is our ſanctification ſo ſure and conſtant, that we can never loſe it?*

A We may loſe ſome *degrees* of it, but the *ſeed* of grace ſtill remaineth, and Gods renewed Image is never wholy aboliſhed, 1 *Iohn.* 3.9.

Q. *How may this appear?*

A 1 The Fathers *Election* is infallible, 2 *Tim.* 2.19. *Rom.* 8.30. *Mat.* 24.24.

2 The Suns *Redemption* ſhall not be fruſtrated, *Heb.* 2.14. *Iſa* 42.7. *Rev.* 3.7. *Mat.* 1.24. 1 *Tit.* 2.14.

3 The Spirit in *application* of the benefits of Chriſts paſſion is irreſiſtable and unchangeable, *Ezek.* 36.25,26,27,28,29. *Iſa.* 11.6. *Luke* 3.5. *Iohn* 16.13. *Eph.* 1.13,14.

4 The *Regeneration* of Gods people is perpetuall, 1 *Pet.* 1.2,3. 1 *Ioh.* 3.9. *Iam.* 1.21. *Iohn* 1.13.

5 The *love* of God to his choſen is unchangeable, *John* 13. 1. *Jer.*31.3. *Iſa.*54.4. 5,6,7,8,10.

6 Their union with their Head Chriſt Jeſus is unſeperable, *John* 10.28. *Matth.*16. 18. *Hoſ.*2.19.

7 The *Kingdom* and dominion of Chriſt within them is invincible, *Luke* 1.33. *Luke* 21,22. *Dan.*2.44. *Pſal.*2.9.

8 The *power* by which they are ſupported is inconquerable, 1 *Pet.*1.4,5. *Pſal.*73. 4. 1 *Cor.*1.8,9.

9 No *temptation* ſhall utterly caſt them downe, 1 *Cor.* 10.13. *Mat.*8.26.

10 The *interceſſion* of Chriſt is unceſſant and effectuall in the behalfe of his choſen people, *John* 17.11. *John* 16 23. *Rom.*8.34. *Heb.*9.24.

11 The *ſaving gifts* and graces of Gods Spirit are without repentance, *Rom.*11.29. *Jer.*32.40,41.

12 All ſhall turne for the *beſt* to them that love God, *Rom.*8.28.

Q *How doth Sanctification and Juſtification differ?*

A 1 Juſtification is a *relative* change of the Beleevers eſtate, being reputed righteous by the imputation of the Righteouſneſſe of Chriſt, *Rom.*4.5. Sanctification is

a

a *reall* change of a man from the filthineſſe of ſin into the image of God, *Epheſ.*4.22, 23,24.

2 Juſtification is an *abſolution* of the ſinner from the guilt of ſin and death; but Sanctification is an *alteration* of the qualities from evill to good; the former freeth the Beleever from the guilt; the latter from the filthineſſe and ſpot of ſin, *Rom.* 8.1,2 2 *Cor.*5.17,18.

3 Juſtification is the *righteouſneſſe* of Chriſt *imputed* to us: Sanctification is a *righteouſneſſe inherent*, and wrought in us, *Rom.*10.3,4. *Rom.*8.10.

4 Juſtification is from the *merit* of Chriſt, but Sanctification is from the *efficacy* of Chriſts death and reſurrection, *Eph.* 1.19. *Eph.*2.1. 1 *Pet.*1.3.

5 Juſtification is before Sanctification in order of *nature*, but not in time, 2 *Cor.* 7.1. *Rom.*8.30.

6 Sanctification is in our *apprehenſion* and feeling before Juſtification; as we ſee the light before we can ſee the Sun, 2 *Cor.* 6.11.

7 Juſtification, conſiſteth in the imputation of Chriſts righteouſneſſe, is *perfect* the *firſt moment*; but Sanctification being a reall change is wrought *by degrees*, 2 *Cor.*3. 18.

8 Justification is required, as the *cause* of of our salvation; Sanctification as a *condition* or quality, fitting us for heaven; the former is called the *cause* of reigning, the latter the *way* to the Kingdom, *Rom.* 6.22,23.

Q *What is the rule of our Sanctification.*

A The whole word of God, both the Law and the Gospel, *Isa.* 8.20. *Psal.* 119.9. 2 *Tim.* 3.15,16. *Iob* 22.22. *John* 17.17.

Q *Hath not Christ by his obedience delivered us from the Law?*

A Christ hath delivered all true Beleevers from the rigour, curse and coaction of the Law, and from seeking Justification by the Law, *Gal.* 3.10,11,12,13. *Rom.* 10.4. *James* 1.25. *James* 2.12.

Q *If Christ hath thus satisfied the Law, how are Beleever yet bound to the Law?*

A Beleevers are tyed to the Law, as to a *rule* of life, a *means* to inform them in God's worship, to bring them to the knowledge and acknowledgement of sin, to humble them for their sin, to drive them out of themselves unto Christ, to make them vigilant over their hearts, and earnest to encrease in grace, *Iam.* 2.8. *Rom.* 7.7,8,9. *Rom.* 3.20. 1 *John* 2.3. 2 *John* ver. 4,5,6.

Q *Can you make it further evident, that the Law is a rule of life to Beleevers?*

A 1 It

A 1 It was a rule of life to *Adam* before the fall, to beleeving *Iews* and *Patriarcks* after the fall, before the comming of Christ therefore also to beleeving Christians after Christs coming.

2 It was a Rule of morall obedience unto *Christ*, therefore also to Christs members.

3 It is most consonant unto the *nature* of God, as being most holy, wise, just, immutable.

4 It teacheth perfect *conformity* between God and the reasonable creature.

5 This and no other rule doth fully *discover* the sin and crookednesse of mens hearts and lives.

6 This Law was solemnly delivered and never repealed, for Christ came not to destroy, but to fulfil the Law.

7 Our actions cannot be of *faith*, if they be not done in obedience to some *Word* of God, other Word then this we have not.

8 The Law is not significative, but signified by the Ceremonials and Judicials.

9 Christ and his Apostles taught it as a Rule of life.

10 According to this Word shal the last sentence be pronounced, therefore by this must our life be ruled.

Q *What manner of obedience doe Beleevers yeeld unto the Law?*

A A willing and ready obedience, their hearts being inclined and disposed thereunto by the work of Gods Spirit, *Psal.* 110. 3. 1 *John* 5.3. *Exod.* 35.5,21,22,29.

Q *How can the Gospell, together with the Law, be a rule of Sanctification, since it is the Rule of our Justification?*

A It is the Rule of Justification, as it teaching, and offereth life and salvation *by faith* in Christ: but it is a rule of Sanctification, as it teacheth us to worship God in Christ, to be *thankfull* unto God for giving Christ, and as it worketh that faith which purifieth the heart, and enableth us to walk in well pleasing before the Lord, *Iohn* 14.1. *Iohn* 5.23. 1. *Thes.* 5.18. *Acts* 15.9. *Heb.* 11.6.

Q *How doth the Law and the Gospell differ?*

A 1 The Law sheweth what we ought to be, and what we are bound to doe; but the Gospell sheweth us how we may become such as the Law requireth us to be, *Mat.* 11.28. *Luke* 10.28. *Mark* 5.36.

2 The Law was ingraffed in the mind of man at the Creation, and is yet known in part by corrupted *nature*; but the Gospell is not all known by nature, but by

reve-

revelation from God, *Rom.*1.18. *Rom.*2.15. *Mat.*11.17. *John* 1.18.

3 The Law promiseth life and salvation upon condition of our *owne* proper and perfect obedience; but the Gospell promiseth life upon condition of the righteousnesse of Christ, applyed by faith, *Mat.*19.17. *Mark* 16.16.

4 The Law must be preached to the *obstinant*, 1 *Tim.*1.9,10. the Gospell, to the *penitent* and broken-hearted, *Mat.*11.28.

5 The Law breedeth *terrour*, the Gospel *faith* and repentance, 2*Cor.*3.7. *Tit.*2.11.

6 The Law threatneth punishment to all that doe not *perfectly obey* the whole Law, the Gospel threatneth destruction to all that doe not *repent* and beleeve in Christ *Luke* 13.3,5.

Q. *Wherein doe the Law and Gospell agree?*

A 1 In their *Author*; one and the same, God is *Author* of both, 2 *Pet.*1.20,21. *Gen.*3.15.

2 In their end and scope: both the Law and the Gospel required spirituall and perfect Righteousnesse; the one to be performed *by* us, the other to be performed of Christ *for* us, and imputed to us, *Rom.*8.3,4.

Q. *Doth not the Gospell abolish the Law, and make it of no use?*

A No:

A No: but doth rather eſtabliſh the Law: For,

1 The Goſpell preacheth and propoſeth *Chriſt*, who is the *end* of the Law for righteouſneſſe, *Rom.* 10.4.

2 The Goſpell teacheth us to beleeve in Chriſt *crucified* for our ſins, and ſo all the threatnings of the moral, and ſhadows of the Ceremonial Law are *confirmed*, 1 *Cor.* 1.22. 1 *Cor.* 2.2.

3 The Goſpell teacheth us that we are *ſinners* in our ſelves, and unjuſt in the ſight of God, and ſo approveth the ſentence of the Law, *Rom.* 5.6,8,9,10,11.

4 The Goſpell teacheth us that we are *juſtified* before God, but by that *perfect righteouſneſſe* which the Law requireth, even the Righteouſneſſe of Chriſt imputed, *Phil.* 3.9.

5 The Goſpell perſwadeth, moveth and guideth men in the whole courſe of their converſation, as much as in them is, to yeeld that *obedience* unto God which the Law requireth, 1 *Tim.* 1.5. 1 *John* 2.7. 1 *John* 3.22.

Q. *Is the Goſpell under the New, the ſame with that under the Old Teſtament?*

A. It is the ſame in regard of the ſubſtance, *Gen.* 3.15. *Rev.* 13.8.

Q. *How*

Q. *How doth the Gospell under the New, differ from the Gospell under the Old Testament?*

A 1 In regard of *time*; under the Old Testament, the Gospell taught us to beleeve in Christ to come; under the New, it teacheth us to beleeve in Christ already come, *Heb.*10.1. 1 *John* 5.20. *John* 1.14.

2 In regard of *cleerenesse*; the doctrine of salvation by Christ, is more distinct and expresse under the New, then under the Old Testament, now no longer taught by obscure shadowes, but by apparent arguments, 2 *Cor.*3.18. *Mat.*11.11.

3 In regard of Christian *liberty*; the yoak of the ceremonial law, as it was a *band writing* against sinners, a *probibition* of things in their owne nature indifferent, a veile to the Truth, a *burden* and servitude to the observers of it, is now removed under the New Testament, *Col.*2.14,17. *Gal.*5.1.

4 In regard of the large *effusion* of the Spirit, the application of the Spirit is more effectuall, and the gifts of the Spirit are more perfect under the New, then they were ordinarily under the Old Testament, 2 *Cor.*3.6,18. *John* 17.38,39.

5 In regard of the *Extent* of it, under the Old Testament it was confined to one people onely, now it is extended to all nations, *Mat.*28.19,20.

6 In

6 In regard of *duration*, the Administration of life under the New Testament, is perfect, and therefore shall continue such till the consummation of the Church, 2 *Cor.*3.11. *Eph.*4.13.

Q *Having shewed me how the Gospell with the Law is a rule of Sanctification; tell me now what Law it is, that together with the Gospell is a rule of our Sanctification?*

A Neither the Ceremoniall nor Judiciall, but the Morall Law, *Dent.*4.13. *Deut.* 10.4. *Pro.*3.1. *Job* 22.21.

Q *How doth the Morall Law direct us in the duties of Sanctification?*

A By teaching us *piety* towards God, and *humanity* towards man, *Mat.*22.37,39.

Q *How doth the Morall Law teach us piety towards God?*

A 1 By informing us in the naturall worship of God, set down in the first precept, teaching us, That *God is to be beleeved hoped in, loved, invocated, heard and obeyed in all things.*

2 By informing us in the *appointed worship* of God, set downe in the second precept, teaching us to manifest and shew forth faith, hope and love to Godward, by worshipping him wholly, and onely, according to his revealed will, without

out addition or diminution.

3 By informing us in the *manner* of his worship, set downe in the third precept, teaching us to use every thing belonging to the Word of God, in such sort as is most agreeable to the Divine Majesty.

4 By informing us in the dedication of a *set and solemne time*, one day in seven, to holy and Religious exercises; set downe in the fourth precept.

Q *How doth the Morall Law teach us humanity to our Neighbour?*

A 1 By informing us in the mutuall duties of *Superiors* and *Inferiours*, in the fift precept.

2 By shewing us that we ought not to hurt our Neighbour in *deed*, in *word*, nor *thought*.

First, not in *deed*, in respect of his *person*, in the sixt precept; in respect of *his and our owne* person, in the seventh precept; in respect of his *goods*, in the eighth precept.

II. Not in *word*, in respect of his *good name*, in the ninth precept.

III. Not in *thought*, neither conceiving nor willing any thing repugnant to our Neighbours good, in the tenth precept.

Q *What means must we use to get this Sanctification wrought and increased?*

A 1 Con-

A Conſcionable and frequent *attendance* upon Gods Word preached, *Acts* 8. 7. 2 *Cor.* 10. 5. *Iohn* 17. 17.

2 Reverent, circumſpect and carefull *reading* of Gods Word, and other holy books, *Deut.* 17. 19. *Acts* 8. 28.

3 Holy and ſerious *meditation* upon the Nature, Attributes, Word and Works of God, *Joſh.* 1. 8. *Pſal.* 1. 1, 2.

4 Carefull *preparation* unto, and frequent uſe of the Sacraments, 1 *Cor.* 11, 28.

5 Holy Communion and *Conferrance* with Gods people, *Heb.* 10. 24, 25.

6 Underſtanding, holy, humble, hearty, fervent, faithfull and conſtant *prayer*, 1 *Cor.* 14. 15. *Eccleſ.* 5. 1. *Iames* 5. 16. *Pſal.* 145. 18, 19. *Iames* 1. 6. 1 *Theſ.* 5. 17.

Q *What directions muſt we obſerve for the ordering of our ſelves in a ſanctified manner?*

A The directions which in this behalfe muſt be uſed; reſpect 1 God, 2 Man.

Q *What are the directions which have reſpect unto God?*

A 1 You muſt *know* and love God for himſelfe, and above all things, *Ier.* 9. 23. *Mark* 12. 33. *Pſal.* 73, 25.

2 You muſt *eſteem* and delight in Chriſt Jeſus above all creatures, *Phi.* 3. 8. *Can.* 5. 10.

You muſt *delight* and walk in all the wayes

wayes of God, *Eccles.* 12.13. *Deut.* 4.5.

You must *obey* and please God, whosoeuer be offende l, *Acts* 4.19. *Prov.* 6.7.

5 You must *seeke his honour* more then your spirituall or bodily welfare, *Rom.* 9.2,3. *Luke* 14.26.

6 You must desire and *seek spirituall things* the pardon of sin, the sence of Gods love, the grace of the Spirit before all things in the world, *Psal* 4 6. *Psal.* 51.8. *Mat.* 6.33.

Q *What are the directions which respect man?*

A They respect either man *himselfe* or *others.*

Q *What are they which respect a man himselfe?*

A They respect either the *inward* or the *outward* man.

Q *What are they which respect the inward man?*

A They respect, 1 The mind; 2 The thoughts; 3 The will; 4 The affections; 5 The conscience.

Q *What are the directions which respect the mind?*

A 1 It must be furnished with *necessary*, profitable, holy and humble *knowledge*, 1 *Cor.* 2.2. *Phil.* 1.9. *Iames* 3.17.

2 It must be adorned with *heavenlinesse* and

and holineſſe, *Phil.*3.19,20. *Epheſ.*4.23.

2 With *humility*, ſobriety, ſhamefaſtneſſe and unity, 1 *Pet.*3.4,5. *Col.*3.12.

Q *What directions reſpect the thoughts?*

A 1 You muſt watch over them with all diligence, *Prov.*4.23.

2 You muſt beſtow your firſt thoughts about God and the things of God, *Pſa.*5.3.

3 Evill thoughts muſt be *called* into queſtion, and *reſiſted* in the firſt originall, *Jer.* 4.14.

4 Conſcience muſt be made of the leaſt evill thought, and the heart *humbled* for it, *Prov.*24.9.

5 No more thoughts muſt be *beſtowed* about the world then are neceſſary, *Matth.* 6.31.

6 Your thoughts of God muſt be *holy* and reverent, of your ſelfe *humble*, and of ſin with deteſtation, *Pſal.*5 7. *Pſal.*77.3. *Pſal.*2.3. *Pſal.*119.113.

Q *What are the directions which reſpect the Will?*

A 1 The will muſt not be led by *affection*, but by a *judgement* rightly informed out of Gods Word, *Prov.*4.27. *Pſal.*119.33,34.

2 The will muſt *chooſe* the beſt things, 1 *Cor.*12.31.

3 Gods Will *revealing* what we ſhall know

know, *determining* what we ſhall be, *preſcribing* what we ſhall doe, and *diſpoſing* what ſhall befall us, muſt be the rule wherein our wils reſt, and whereunto they muſt ſubmit, as to a rule moſt holy, wiſe, juſt and good, *Mat.*6.10. *Mat.*26.39. 1 *Sam.* 3.18.

Q *What are the directions which reſpect the conſcience?*

A 1 We muſt be carefull to *keepe* our ſelves from an impure, blind, doubtfull, ſuperſtitious, ſeared and accuſing conſcience, *Tit.*1.15. *Eph.*4.19. *Rom.*14.5.23. *Col.* 2.21. 1 *Tim.*4.2. *Tit.*3.11.

2 We muſt *get*, and carefully keep a good pure & peaceable conſcience in all things, *Acts* 23.1. *Acts* 24.16. *Heb.*9.14. 2 *Tim.*1.3.

Q *What are the directions which reſpect the affections?*

A 1 Our affections muſt be faſtened *on God* with moſt joy and delight, *Pſal.*37.4.

2 We muſt affect all things *in and for God*, nothing like, above, or againſt God, 1 *Cor.*7.29,30,31,39. *Mat.*10.37.

4 We muſt labour to taſte and be affected with the *ſweetneſſe and goodneſſe of God* in all his creatures and actions, *Pſal.*34.8.

4 Our affections muſt be more frequently, ſtrongly and delightfully faſtened

on

on things *heavenly* then earthly, *Col.*3.1,2.

5 We muſt have a *fellow feeling* of the miſeries of our afflicted brethren, *Heb.*13.2.

6 We muſt be more affected with the *vileneſſe* of a ſin, then with the *puniſhment* belonging to the ſame, *Rom.*7.24.

Q *What Rules doe reſpect the out ward man?*

A They reſpect, 1 Our calling, 2 Our eſtates, 3 Our ſpeeches, 4 Our actions.

Q *What rules reſpect our callings.*

A 1 Every man muſt have a *particular* calling, *Gen.*2.15. *Gen.*3.19.

2 Every man muſt make choice of ſuch a calling as is lawfull, honeſt, moſt convenient and beſt for the glory of God, his own and others good, *Ephe* 4.28.

3 Every man muſt labour to ſee that God doth *ſet* him in that calling which he doth undertake, 1 *Cor.*7.17.

4 He muſt *exerciſe* himſelf in his calling religiouſly, faithfully, conſcionably, diligently and conſtantly, *Col.*3.22.

5 The works of every mans calling muſt be *profitable* and neceſſary, and properly appertaining to his own, and not to another mans calling, 1 *Theſ.*4.11.

6 The works of our particular, muſt *receive direction* from our grnerall calling, and alſo give place thereunto, *Col.*3.17.

Q *What*

Q. *What rules respect our estates?*

A. 1 We must be *contented* in every estate, and account that estate best wherein God doth set us, *Phil.* 4.11. *Ioh* 2.10.

2 *Prepare* for afflictions before they come, and remember that Gods favour may be enjoyed in trouble, as well as in peace, *Iohn* 16.1,2. *Isa.* 49.14,15. *Heb.* 12.7.

3 Seek not so much to be delivered out of affliction, as for *patience* to bear it, *grace* to make a good use of it, and to draw the neerer to God by it, *Isa.* 28.16. *Psal.* 40.1. *Micah* 7.9.

4 Make not affliction the more burthensome by *impatience*, but let the greatnesse of the affliction breed the more diligent *search* and thorough hatred of the sinne which did procure it, *Exod.* 14.13. *Lam.* 3.39,40.

5 In prosperity be not *lifted up*, but thinke of a change, be *jealous* of thy selfe, desire God to keepe thee, be *mindfull* of the affliction of thy Brethren, and rejoyce not in thine owne peace, while the Church of God is in trouble, *Deut.* 8.14. *Rom.* 12.15. *Amos* 6.1,2,3,6.

Q. *What rules respect our speeches?*

A 1 They must be *gracious*, sincere, wise

wise, of the best things moderate, gentle, seasonable, profitable, and tending to edification, 1 *Pet.* 4. 11. *Eph.* 4. 29. *Psal.* 15. 2. *Col.* 4. 6. *Psal.* 37. 30, 31. *Deut.* 32. 2. *Eph.* 4. 31. *Pro.* 10. 21. *Psal.* 37. 29.

2 Our speech of God, his Word and Works, must be with *humility*, reverence, feare and gravity, *Levit.* 19. 12.

3 Our speech of others must be *good* and charitable, never speaking the evill we know by them but with grief, and that upon a necessary occasion and lawfull calling, *Tit.* 4. 2.

4 Our speech to our Superiors must be *reverent*, to our equals and inferiours *plain*, mild, loving and faithfull, *Lev.* 19. 17.

5 Our speech of our selves must be *modest* and humble, without any shew of ostentation, *Pro.* 27. 2.

6 Our speech of things heavenly must be with more *frequency*, earnestnesse, circumspection, comfort and delight, then of things earthly, *Deut.* 6. 6.

Q. *What Rules respect our actions?*

A 1 The *matter*, circumstances and ends of our actions must be good, *Phil.* 4. 8.

2 We must doe all things in a humble, sincere and loving *manner* according to our ability, 1 *Cor.* 16. 14. 2 *Cor.* 9. 5, 6, 7. 2 *Cor.* 1. 12.

3 We

3 We must doe good to the soule and body, but to the *souls* of men chiefly, *Mat.* 6. 33. *Levit.* 19. 17. *James* 5. 19, 20. *Luke* 22. 32.

Q. *What directions respect our eating and drinking?*

A 1 Our meat and drink must be *sanctified* by the Word of God and Prayer, 1 *Tim.* 4. 4, 5.

2 We must feed upon that which is *our owne*, and that according to our necessity and with moderate delight, *Eph.* 4. 28. *Pro* 5. 15.

3 We must be *affected with Gods goodnesse* in the creatures, our mouths must speake of his bounty and loving kindnesse, and not be unmindfull of the wants of others, *Deut.* 12. 7. *Neh.* 8. 10.

Q. *What Rules respect our Recreation?*

A 4 The *matter* of our Recreation must be neither of things holy, nor of things prophane, but of things indifferent, free from scandall and ill report, *Ephe.* 5. 3, 4, 5.

2 The *persons* using them must be sanctified, weary with lawfull labour, and must pray for a blessing upon their Recreations, 1 *Tim.* 4. 4, 5. *Tit.* 1. 15.

3 They must be used *moderately*, watchfully, wisely, Christianly and seasonably

bly, *Phil.*4. 5. *Eccles.* 3. 1, 2, 3, 4.

4 You must use them to *Gods glory*, the refreshing of your wery body, preservation of health, the making of you more fit for your calling and the duties of Sanctification, 1 *Cor.*10.30,31.

Q *What directions respect our Apparell?*

A 1 The *matter* of our apparell must not be over costly, but according to our abiliy, calling, condition of life and example of the graver sort of people, 1 *Pet.* 3. 5. *Gen.* 3.21.

2 The *fashion* of our apparell must not be strange, garish, wanton, but according to the custome of the Country, and more sober sort of people amongst whom we live, *Zeph.*1.8. *Tit.*2.3. *Rom.*12.2.

3 We must wear *such apparell* as may serve for health, decency and distinction, *Gen.*3. 21. *Hag.*1.6. *Deut.*22.5.

4 The *putting on* of our apparell must minde us of the losse of our innocency, of the putting on of Christ, and of the girding up of the loyns of our minde: and the *putting off* of our apparell must minde us of putting off our sins by regeneration, and of putting off our flesh by a bodily dissolution, *Rom.*13.14. *Col.*3.12. 1 *Pet.*1.13. *Eph.*4. 23,24. 2 *Pet.*1.14.

Q *What*

Q. *What rules must we observe in company?*

A. 1 We must endeavour so much as may be, to have *peace* with all men, but *familiarity* onely with good men, *Romans* 12.18 *Heb.*12.14.*Psal.*101.4.

2 We must labour *to doe good*, or receive good in every company, *Heb.*10.24.

3 Our conversation must be such among all men, as doth *beseem* the Gospell, *Phil.* 1.27.

4 We must shew forth both *piety* and *humanity* in our company, 1*Pet.*2.17.1 *Pe.*3.8.

5 All *needlesse* society with wicked men must be avoyded, *Eph.*5.7,8.

6 When we have necessary occasion of conversing with carnall people, we must walk *blamlesly* and wisely towards them, *Mat.*10.16.

7 We must love all good men with a *christian* and singular affection, we must maintaine a *holy fellowship* with them, we must walk in all *faithfulnesse* towards them, and *bear* their burden in the time of *affliction*, *subjecting* our selves to their godly counsell, *following* their gracious example, *reverencing* the strong in grace, and giving no offence to the weak, *Psal.*16.3.*Gal.* 6.1. *Rom.*14.1. *Heb.*10.24,25. *Rom.*14.19. 1*Cor.*11.1.

8 We must love our choice and godly friend *dearely*, freely, sincerely and constantly, give him wholesome and hearty counsell, communicate our secrets to him, and extend our love to his posterity, 2 *Sam.*1.26. 2 *Sam.*9.1.

Q *What motives are there inducing us thus to order our conversation?*

A 1 The strict charge which God hath given us, 2 *Pet.*1.10.

2 The *end* of our Redemption, *Tit.*2.14.

3 The *honour* of our calling, 2 *Thes.*1.11.

4 The *beautifying* of the Gospel, *Ph.*2.27

5 The giving of good *example* to other people, *Mat.*5.16.

6 The singular *priviledges* attending true Sanctification, 1 *Tim.*4.8.

Chap. VII.

Question.

WHat *is the sixth step by which God doth proceed in the work of mans salvation?*

A Glorification, *Rom.*8.30. 1 *Thes.*2.12.

Q *How may we be assured that there is a future estate of glory and happinesse reserved for the righteous?*

A 1 By the cleer and plentifull *testimony* of the Scriptures, *Iob* 19.25,26. *Dan.*12.2. *Is.* 25.6 7,8. *Isa.*57.2. *Iohn* 5.29. *Mat.*13.43. *Mat.*19.29, *&c.*

2 By

2 By the *perfection* of Gods goodnesse, he is the chiefest good, and will most perfectly communicate himself unto his beloved, *Psalme* 36.9.

3 By the *equity* of his Justice, rendring to all men according to their doings, 2 *Thes.* 1.7. 2 *Tim.* 4 8.

4 By the *Truth* of Gods promises, *Tit.* 1. 2. 1 *John* 2.25.

5 By the *power* of God to accomplish his purpose, *John* 10.28.29.

6 By the *dignity* of Christs merit, *Heb.* 7.25.

7 By the *efficacy* of Christs intercession, *Rom.* 8.34.

8 By the *Termes of Relation* betweene Christ and his people; he is an eternall King, Husband and Saviour, and therefore must needs have Subjects, a Spouse, and a saved people, which shall live in glory for ever.

Q *What is Glorification?*

A It is the blessed estate of Gods people after this life, wherein they shall have freedome from all sin and misery, and the full perfection of grace and glory both in soule and body, *Eph.* 5.27. *Isa.* 60.21. 1 *Cor.* 13.10,11,12. *Revel.* 21.4,5.

Q *Who is the Author or cause efficient of this*

Gorification and blessed estate of Gods people?

A God of his free grace and favour in Christ, *Rom.* 6.23. And that,

1 In regard of *preparation*, *Mat.* 25.34. *Isa.* 64.4.

2 In regard of *Stipulation*, God hath promised life eternall, 1 *John* 2.25.

3 In regard of *Acquisition*, God gave Christ to purchase this glory for us, *John* 3.16.

4 In regard of *Application*, God first by the Ministery of his Word and Spirit, *revealing* this life eternall to them, *working* faith in their hearts to beleeve it, and *sealing* up the same unto their soules, *Rom.* 8. 16,17. *Eph.* 1,14. *Eph.* 4.30. Secondly, at the day of their death by the Ministery of his Angels, carrying them into *Abrahams* bosome, *Luke* 16.22. Thirdly, in the last day by Jesus Christ, *raising* their bodies againe to a glorious estate, *John* 5.29.

5 In regard of *Conservation* and continuance, God will for ever confirm them in that glorious condition, *Rev.* 3.12. *Luke* 20.36.

Q *What doth the name of that blessednesse or glorification which the people of God shall have in the next life comprise under it?*

A 1 A compleat *presence* of all Good.

2 An

2 An utter *abſence* of all evill.

3 An *unchangeableneſſe* of felicity.

4 A perfect *fruition* of God himſelfe, who the bleſſedneſſe of his ſervants.

5 A moſt *cleer knowledge* of their glory, in regard of the underſtanding, *fervent love* to it in regard of the will, a comfortable and abundant *acquieſcence* in it in regard of the affection of the heart, from whence ariſeth joy unſpeakable and glorious in the ſouls of Gods ſervants.

Q. In what order, or by what degrees doth God bring men to this glorious eſtate after death?

A 1 The *ſoule* of every true Beleever is immediately after death, by the power of God and *Miniſtery* of the holy Angels, conveyed into the eſtate of happineſſe *Luke* 16.26. *Luke* 23.42.

2 The *bodies* returne to their duſt, as to a place of reſt from all evils, *Iſa.* 57.2. *Rev.* 14.13.

3 The bodies of all men ſhall be *raiſed* again at the laſt day, and their ſouls ſhall enter into them again, and then body and ſoule of all true Beleevers ſhall be joyntly, fully and everlaſtingly glorified, and the ſoule and body of the wicked, joyntly and endleſſy tormented, *Iob* 19.25,26. *Iſa.* 26. 19. 1 *Cor.* 15.16. *Rev.* 20.12,13, *Iohn* 6.44.

4 There shall be at the last day a generall strict and righteous *Judgement*, wherein Christ shall be the Judge; the secrets of mens natures and works shall be opened, and all men judged according to their works, 2 *Pet.*3.10. *Dan.*7.9,10. *Rom.*14.10.

Q. *Wherein doth the state of Gods people in glory differ from their estate in sanctity here on earth?*

A In this life Gods people have *need* of the externall Ministery of the Word, and internall Ministration of the Spirit, which in the next life, they shall not need, 1 *Cor.* 13.8,9,10.

2 In this life good and bad are *mixed*, in the next life, Gods children shall have absolute freedom from all sinfull people, *Mat.*13.30. *Mat.*25.33,34.

3 In this life Gods children are *troubled* with inward corruptions, many failings, and temptations, and persecutions, but in the next life they shall have a plenary discharge from all evils, 1 *Iohn* 1.8. *Eph.*5. 26,27.

4 Here Gods people see and know God *obscurely*, by means, there they shall see him face to face, know him fully, and have the immediate fruition of his presence, 1 *Cor.* 13.12.

Q. *Shew*

Q. *Shew me briefly wherein standeth the excellency of the glorious estate of Gods faithfull people?*

A In a full freedome from all evill, and in a perfect fruition of all good. *Psalme* 16. 11. *Revel.*21.4,5.

Q. *What are the evils from wch they are freed?*

A From all bodily *labours*, diseases and afflictions, from all natural *infirmities*, from all *sin*, and inclination to sin, from all bodily and spirituall *adversaries*, from all shame and *sorrow* for their own, or the sins of others, from the *displeasure* of God, and from the trouble of an evill conscience, *Rev.*14.13. *Heb.*4.9 10. 2 *Thes.*1.7. *Rev.*21. 4. *Eph.*5.26. *Rev.*20. *Rev.*22.3.

Q. *Wherein standeth that good whereof they shall have the full fruition?*

A 1. Their *knowledge* of God, *inclination* to good, *love* to God and his people, shall be in every degree *compleat*, the whole man shall be perfectly conformable to the will of God, and Gods Image, both in soul and body, shall be perfectly restored, 1 *Cor* 13. 8,10,11. *Rom.*13.19. *Rev.*3.4,5. 1 *John* 3.2.

2 They shall have the full and blessed *vision* of God for ever, and everlasting *communion* with Christ Jesus, the glorious Angels, and all Saints in the highest heavens, *Rev.*22.3,4,5.

Q. *What*

Q What inducements are there to move us to labour for this glorious estate?

A 1 The *vanity* and emptinesse of the *Creature*, it cannot *content* us, make us happy, *comfort us* in heavinesse, *deliver* us out of dangers, nor *perpetuate* our earthly estate and condition; no, not when we have it in the greatest aboundance, *Eccles.* 9.2,11. *Eccles.*5.10,11, *Job* 20.22.

2 The sweet and comfortable *fulnesse* which for the present we shall find in God even when we are in the lowest estate *Psal.* 36.8. *Gen.*17.1. *Gen.*15.1,2, *Iohn* 1.16. *Psal.* 62.9.10 11,12. *Psal.*4.6.

3 The *great* things which Christ hath done to make us partakers of that glorious estate, *Tit.*2.12,13,14. *Ephes.*4.11,12, 13,14.

4 The insufferable and endlesse *shame* sorrow and torments we shall draw upon our selves, if we prepare not for that estate, *Mat.*25.41. *Isa.*30.33.

5 The glorious condition and everlasting *continuance* of this blessed estate in heaven, *Rev.*21.2,23. 1 *Pet.*1.4.

Laus Deo in æternùm.

FINIS.

This Author hath also two other Books:
The one Entituled,

THE

HAPPINES OF ENJOYING

And making a speedy use of CHRIST.

The Other,
Sweet and Soul perswading

INDVCEMENTS

Leading unto CHRIST:

DEDVCED

1. From the consideration of man's misery without Christ.
2. From the Meditation of the comforts attending the Souls receiving of Christ.
3. From the apprehension of the Joy and Excellency of Christs living in Man all from the three following Scriptures.

Psa. 118.26. *Blessed be he that cometh in the Name of the Lord: we have blessed you out of the house of the Lord*

Gal. 2.20. *Nevertheless I live, yet not I, but Christ liveth in me.*

Eph. 2.12. *At that time ye were without Christ, being aliens from the Common-wealth of Israel, and strangers from the Covenant of Promise, having no hope, and without God in the world.*

By *Alexander Grosse*, Minister of CHRIST.

An explanation of such words in this Treatise, as may seem somewhat hard to be understood by the *lesse-learned* Reader; digested Alphabetically, at the importunity of some Well-affected.

A

Acquiescence, A satisfying, resting in.
Acquisition, obtaining.
Active, working.
Actuall, wrought, done, already acted.
Adherence, cleaving to.
Admiration, wondring.
Agent, a worker.
Antecedent, that which goeth before, going before.
Application, applying.

B

Benevolous, wel-willing, kinde.

C

Causality, a causing power, a causing efficacy.
Coaction, a compelling power.
Complacency, wel pleased, delightful, satisfaction.
Consummation, finishing, perfecting, making compleat.
Consequent, is explained p. 22.
Consultation, taking counsel or advice.

D

Deficient, wanting.
Deficiency, wanting, imperfection, &c.
Desertion, forsaken.
Destination, determinate, appointing or ordaining to such or such an end.
Dilection, love.
Diminution, lessening, diminishing.
Dominion, rule, ruling-power.
Duration, continuance.

E

Effect, is explained, pag. 22.
Efficiency, working power, effecting power, &c.
Effusion, shedding, pouring out.

Election

Election, chooſing from others.

Embryo, the conception in the mothers womb, as yet without perfect ſhape.

Eſſence, being nature.

Extrinſicall, outward.

Evangelicall, belonging to the Goſpel.

I

Immanent, abiding in.

Immutable, unchangeable.

Immutability, unchangeableneſſe.

Impediments, hinderances.

Impulſive, moving, inclining.

Impute, to reckon to.

Inchoation, beginning.

Inconditionall, without condition.

Incredulity, unbelief.

Independent, depend not on another.

Inevitable, unavoydable, cannot be ſhunned.

Infalliable, ſure, which cannot deceive.

Inſeperable, which cannot be levered.

Inſupportable, which cannot be borne.

Irreſiſtable, which cannot be withſtood, or reſiſted.

L

Legall, belonging to the Law.

M

Maſſe, an whole lump, common ſtate, heap.

Mutable, changeable, lyable to change.

N

Nilling, not willing, unwilling.

Non-Election, not chooſing.

O

Obliquity, crookedneſſe, unevenneſſe.

Omnidiſpoſent, al-diſpoſing, al-ordering, &c.

Omnipotent, able to doe all things.

Omniprovident, al-providing.

P

Partiall, in part, in ſome part onely.

Paſſive, ſuffering, enduring.

Premit, ſuffer, give way to.

Permiſſion, ſuffering, not hindring.

Plenary, full, compleat.

Predamnation, foredamning, damning aforehand,

Predeſtination

Predestination, determinate, fore-appointing.
Preterition, passing by.
Progresse, going on, passing forwards.
Prohibition, forbidding.
Reductively, that which may be reduced, or brought back to.
Repute, to reckon, account, judge, esteem.
Residing, abiding, staying, dwelling.

S

Sinister, wrong, amisse.
Speculative, meerely knowing, or belonging to knowledge.
Stipulation, covenanting, binding by covenant.

T

Tradition, delivering up, delivering to.
Transient, passing out, passing from one to another.

V

Vigilant, watchfull.
Vltimate, last of all.
Vocation, calling.

FINIS.

a ¶ Conficitur. id est trāsire facit substantiā panis et vini in verū corpus et in verum sanguinem.

panis añ cōsecratiōnē nō ē sacramētū.

b ¶ Sacramētū. dum panis est nullū est ibi sacramentū. qr nichil significat sed cū incipit trāsire in corpus xp̄i statim species panis incipit significare corpus christi r eē sacramentū: cū autem nichil significaret tunc non erat sacramentum: nō tamē panis vel sacramentum vel corp9 christi cōsecrat̄ p̄cab9: sed in sacramentuz qō est corp9 xp̄i panis fit transsubstantiatio.

Gen. 1. a.

c ¶ Quis sermo. id est q̄ vi et q̄ potentia hoc facit corp9 xp̄i. ea scilicet q̄ creauit cuncta.

d ¶ Quo. id ē qua potestate: et vi fiat que-

dote dicunt laus deo refert. oratione petit p populo/ p regib9/ p ceteris. Ubi aūt sacrificiū ꝓficit tā nō suis sermonibus sacerdos: sed vtit sermonibus xp̄i: ḡ sermone xp̄i hoc cōficit[a] sacramētū[b]: ¶ Quis sermo[c] xp̄i: hic quo[d] facta sūt oia. Jussit dñs: r facta sūt celum r terra et mare. Vides ḡ quō opatoꝛ9 sit sermo xp̄i: si ergo tāta vis ē i sermone domini iesu: vt iciperet esse qō nō erat: q̄to magis opatoꝛ9 est: vt sint q̄ erāt[e]: r i aliud cōmutētur: r sic qō erat panis ante ꝓsecrationē/ tā corpus[f]

nos pro ipso mori debemus saltem in
k ¶ Sanguinis. nō colore sed repre
l ¶ Uniuersa. id est vinum r aquam.
m ¶ On iste panis ē qui vadit. i. nō i
ceteri cibi q̄ in stomacho digeru

meū. r ante verba xp̄i calix ē vini et aque plen9. vbi verba xp̄i opata fuerūt: ibi sanguis efficit: qui plebē redemit. ergo vide q̄ potēs ē sermo xp̄i vniuersa conuertere. deinde ipse xp̄s testificatur q corp9 suū r sanguinez suū accipiam9: de cui9 fide r testificatione dubitare nō debem9 ¶ Tē ¶ Ho corpus: sed aie substā tiā fulcit panis vite eterne.

On iste panis est qui vadit[m] in corp9 sed panis vite et ne: q̄ anime nostre substantiam fulcit. iste panis quotidian9 est. accipe quoti-

r in qubet pte est tot⁹. J.e. vbi pars est.
na fora ꝓfectū: r tñ pl'a sunt sacrificia.
J.e. quia.
scz scipm. vñ versus. Rex sedet in cena
duodena. Se tenet in manib⁹: se cibat

hic plenus existēs r illic ple-
nus[a] sicut eni qđ vbiqz offert
vnum[b] est corpus r nō multa
corpora: ita r vnū sacrificiuz.
Pōtifex autem ille[c] est q̄ ho-
stiam[d] obtulit nos mūdātem
Jtem ipsam offerim⁹ etiam
nūc que tūc oblata ē: ꝓsumi[e]
nō pōt qđ nos facim⁹: in com
memoratione fit eius qđ fa-
ctū est. hoc eni facite[f] (ait) in
meā ꝓmēoratione. Itē aug.
in lib. rūsionū ad Januariū.
¶ Sacramētū corpis xpi nō
nisi ieiuni debem⁹ accipere.
Jquido apparet quā

ad passionē digressurus[m]. et
iō nō ꝑcepit q̄ deinceps ordi
ne sumeret: vt aplis p quos
ecclias depositurus erat ser
uaret[n] hunc locū. Nā si hoc il
le monuisset vt post alios ci-
bos semp recipetur: credo q
eū morē nemo mutasz[o]. ¶ Ū
vo ait apls de hoc sacramē-
to loquens. Propter qđ frēs
cū veneritz ad māducandū[p]
inuicem expectate: si qs esu-
rit domi manducet: vt nō ad
iudiciuz conuenatis: statim
subtexuit q̄ ad eiusdē sacra-
menti ordinē pertinēt: scilicz
ceteras autez

m ¶ Digressurus. qm ipe dixit vos oēs fugietis: r
ego vadam immolari pro vobis.
n ¶ Seruaret. Ar. qđ canō non determinat nos de
terminare possum⁹. vt. xxij. qō. v. hocvidet. xxiij. q. ij.
quos de⁹. ff. de tes. quesitū. Arg. ꝓtra. ij. q. v. cōsuluisti
o ¶ Mutasz. qđ em dñs iubz bon⁹ seruus nō mutat. xxviij. q
j. sic enim.
p ¶ Ad man ducandū. corp⁹ domini.
q ¶ Multuz. hoc multū respi cit illō ceta aūt.
r ¶ Insinua-ret. de his q̄ de-beant ordinari. J. Cor. xj. g.
s ¶ Ordiatū. si. xij. distin. illa.
t ¶ Orarum. id est regionuz.

Panis est. ¶ hec ē. xix. ps. di. i qua
pbat ex quib⁹

quido apparet quā
cramētum accipiendū conue-
nire debēt: aut sicut faciebāt
quos apostolus redarguit ⁊
emēdat: mēsis suis ista misce
re. Nāq; saluator ⁊ vehemē-
tius cōmendaret mysteriū il-
li⁹ altitudinē/ vltimū hoc vo-
luit infigere cordib⁹ ⁊ memo
rie discipulo⁹ a quibus erat

menti ordinē pertinēt: scilicz
[illegible] igit ꝛc. Cetera autez
mentoꝝ. vbi accessit conse-
cratio: de pane fit caro xpi.
hoc igitur astruamus/ quo-
modo aūt pōt quod panis ē
esse corpus xpi: consecratio
aūt quibus verbis ⁊ cui⁹ ser
monib⁹: dñi est iesu. Nā per
reliq̄ oia q̄ supioꝝib⁹ a sacer

xix. ps. di. i qua
pbat ex quib⁹
[illegible]
ficia pie respon
det ciuilā obiec-
tioni quare nō
sumit in eadem
forma in q̄ xps
passus ē. In ter
tia ponit verba
illa ad q̄ fit trās
substātiatio: re-
liqua de solēni-
tate esse occul-
te ostendēs. In

Respō. ideo cenat⁹ dñs cenatis discipu-
tradidit: vt in hoc sacramēto cōsumma-
cramētoꝝ veteris testamenti ⁊ agni pa-
ante māducauerat ⁊ ceteroꝝ mōstraret.
re. nā ⁊ pacta nouissima ⁊c. C. de pac. pa
. ē. de pe. di. ij. pncipiū. ver. pmo vt docet
ouicis/ validioza argumēta in pncipio/
pponenda. illud eni pcedit qō nouissi-
acqui. pos. si quis ante conduxit.

quarta probat nos in altari accipere veꝝ corpus xpi
auctoritate eiusdez.

ꝛ ¶ Sacramentoꝝ. pluraliter dicit ppter specieꝝ pluralitatē: vnū tamen est sacramētum qz vnus sub vtraq; specie est xps. Sacramē tū altaris pōt dici sa cramenta

y ¶ De pane. i. panis trāsit in carnē et corpus xpi: ⁊ hoc est per cōsecrationē. ē. e. panis.

z ¶ Quibus. quasi dicat: attende cuius verba sunt et videbis.

nis sit corp⁹ xpi sed talia verba ad sanum intellectū sunt intelligenda.

e ¶ Que erāt. antēq̄ ascenderā ad corp⁹ xpi.

g ¶ Similitudinez. i. tantum significat.

h ¶ Mortis. id est representationis mortis siue passionis.

i ¶ Similitudinē. i. speciem sub q̄ latet corpus xpi mortuū p nobis ad similitudinē cuius et

et sic ex pane fit corpus xpi et vinū cum aq̄ in calice mixtus fit sanguis cōsecratiōe verbi celestis. Sed forte dicis speciem sanguinis non video: ſz habet similitudinēm sicut corpite siue corp⁹ siue sanguinē: inde verba sūt xpi. Accipite et bibite ex hoc oēs. hic ē sanguis me⁹. vide singula: q̄ pridie q̄ pateret accepit (inq̄t) in sanctis manib⁹ panē. antēq̄ consecraret panis est: vbi aūt verba christi accesserūt/ corpus xpi est. deide audi dicentem. Accipite et edite ex hoc omnes: hoc ē enī corpus

accipere. ¶ Item Augustin⁹ in epistola ad Hyreneum.

¶ Etiā ſm carnem christus est panis viuus.

Christus panis est de ... aut ſ verbi hon tñ de corpe christi: nō viuit de spiritu christi. Itē Augustin⁹.

¶ Quomodo xp̄s visibiliter in sacramētis spiritualit mā ducatur ꝛ bibitur.

Qui māducant ꝛ bibūt christū vitā māducant et bibunt. illuz māducare est refici: illum bibere est viuere. quod in sacramento⁹ visibiliter sumitur: i ipsa veritate

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nis sit corp⁹ xpi
sed talia verba

et licet ex pane sit dominus xpus
vinū cum aō in calice mirtus

in epistola ad Hartmannum